

tasmā dukkhatopi anattatopi sammāsati. tasevaṃ paṭipannassa aniccato sammāsanaḱālē vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā aniccato vuṭṭhāti nāma. Sace paṇassa dukkhato anattato sammāsanaḱālē vuṭṭhānaṃ hoti, ayaṃ aniccato abhinivisitvā dukkhato, anattato vuṭṭhāti nāma. esa nayo dukkhato anattato abhinivisitvā sesavuṭṭhānesupi. (Vism. XXI, 787)

1. A meditator firstly begin to meditate vipassanā saṅkhāradhamma as anicca (having discerned by insight the nature of arising and then perished away) however vuṭṭhānagāminivipassanā cannot arise by meditating only as anicca. It must also be meditated upon as dukkha (having discerned by insight the nature of being oppressed by constant arising and perishing away) and as anatta (having discerned by insight the nature of having no indestructible essence). Therefore he meditates as dukkha and anatta also. If vuṭṭhānagāminivipassanā arise while meditating on saṅkhāradhamma as anicca, it means that person having begun meditating as anicca, emerges from saṅkhāra through anicca.

2-3. If vuṭṭhānagāminivipassanā arise to the meditator while meditating as dukkha and to another meditating as anatta, then it is having begun meditating as anicca, it emerges from saṅkhāradhamma through dukkha and through anatta.

Understand it in the same way for the remaining other emergence, having begun meditating on saṅkhāradhamma as dukkha and as anatta.

According to the decision of the commentary above, the meditator must meditate vipassanā on saṅkhāradhamma.

1. sometimes as anicca
2. sometimes as dukkha
3. sometimes as anatta, alternately.

THE RAY OF ANATTA

Anicca and dukkha characteristics are apparent in the world, whether the enlightenment of a Buddha occurs or not. Anatta characteristic cannot be apparent without the enlightenment of a Buddha. Only when there is enlightenment of a Buddha that anatta characteristic is apparent. Even the wise righteous person such as sarabhaṅga who is a bodhisatta with great psychic powers can only able to teach the saṅkhāradhamma as anicca and dukkha. He was not able to proclaim the teaching on anatta. If such righteous person was able to proclaim the saṅkhāradhamma as anatta it would had been possible that his disciples/listeners could attain ariyamaggaphalañāṇa penetratively. It is true, indeed, that the proclamation of anatta characteristic is not the scope of any person or beings except sabbaññūsammāsambuddha, the omniscient Buddha. As such, anattalakkhaṇa is not an apparent characteristic. Therefore the Buddha taught anatta characteristic by means of teaching it together with:

1. anicca characteristic
2. or dukkha characteristic
3. or both anicca and dukkha characteristics. (vibhaṅga aṭṭhakathā. 46-47)

Nānādhātuyo vinibbhujitvā ghanavinibbhoge kate anattalakkhaṇaṃ yāthāva- sarasato upatthāti. (vibhaṅga aṭṭhakathā. 47)

If able to discern each rūpa-dhātu and nāma-dhātu, removing the rūpa compactness and nāma compactness, one by one until attaining ultimate reality then the anatta characteristics = the 'sun', the ray of anatta will arise apparently to the insight of the meditator as it really is rūpa compactness and nāma compactness (ghana) can be removed only when one can discern and distinguish the paramattha dhātu one by one through (discerning their) characteristics-function-manifestation-proximate cause by vipassanā insight, analysing the rūpa compactness, nāma compactness especially the rūpa kalāpa and nāma kalāpa by insights. Only if compactness is removed then one will attain ultimate reality insight. Only if ultimate reality insight is attained then the sun ray of anatta will arise appropriately and brightly. Only if one can meditate with vipassanā insight until the anicca, dukkha, and anatta characteristics become clear to the insight then one can attain ariyamagga.

Therefore if one teach and has the opinion that:

1. It is not necessary to discern to see rūpa-kalāpa and nāma-kalāpa;
2. Sāvaka (disciples) cannot be able to discern rūpa-kalāpa and nāma-kalāpa;
3. Sāvaka cannot analyse rūpa-kalāpa and nāma-kalāpa;
4. Sāvaka cannot discern the rūpa paramattha and nāma paramattha taught by Buddha;
5. Only sabbaññūsammāsambuddha can realize rūpa and nāma taught by Buddha; It is only the scope of Buddha;
6. These nāma and rūpa can only be realized by arhanta ---

then that teaching deviates from the path of the teaching and note that it is without any reference from the text. Only when one can analyse the rūpakalāpa and nāmakalāpa then he can attain ultimate reality insight. Nibbāna is the dhamma which can be attained only by going through the paramattha sacca realm (ultimate reality); take note that it is not the dhamma which can be attained by going through paññatti realm (concepts).

KALĀPASAMMASANA AND ANUPADADHAMMAVIPASSANĀ

Samūhagahaṇavasena pavattaṃ kalāpasammasanaṃ. phassādi ekekadhamma-gahaṇavasena pavattā anupadadhammavipassanā. (dhammasaṅgī-ṭīkā. 109)

There are two types of vipassanā: namely nayavipassanā called kalāpasammasana and anupadadhammavipassanā. The method of grouping the nāma-rūpa saṅkhāradhamma as a whole in group of 2 or 5 or 12 or 18 or 12 etc. by means of nāma-rūpa method, 5 khandha method, 12 āyatana method, 18 dhātu method, paṭiccasamuppāda method etc. and meditating according to group is nayavipassanā called kalāpasammasana. [In this method, taking as object, rūpa existing in the 6 doors and 42 koṭṭhāsa as a whole, one meditates vipassanā on their three characteristics alternately. Similarly one must also meditate vipassanā on past, present, future, internal, external rūpa as a whole gradually on their three characteristics alternately. Also in nāma, one meditate vipassanā on the nāma existing in one mind moment as a whole or grouping them as vedanā group, saññā group, saṅkhāra group, viññāṇa group. The method is similar for past, future, present, internal, external etc.]

The method of meditating vipassanā after having analysed the rūpa one by one existing in a rūpa kalāpa such as pathavī, āpo, tejo, vāyo etc., and the method of meditating vipassanā after having taken as object one by one of the citta cetasika group such as phassa, vedanā, saññā, cetanā etc. existing in a mind moment are called anupadadhammavipassanā method.

Among these two methods, visuddhimagga (Vism XX, 692) instructed that the meditator who is beginning the meditation should begin with nayavipassanā called kalāpasammasana.

PAṬICCASAMUPPĀDA FACTORS

It is mentioned in visuddhimagga (Vism xx, 694), that paṭiccasamuppāda factors are included in the list of vipassanā insight objects (... dvādasā paṭiccasamuppādaṅgāni etc.)

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanā paṭipāṭiyā 'aniccaṃ dukkhaṃ anattā'ti sammasanto vicarati. (mūlapaññāsa aṭṭhakathā. 1.281)

Above reference from mūlapaññāsa commentary also instructed to meditate vipassanā on the three characteristics of nāma-rūpa together with the cause according to the stages of vipassanā insight.

In accordance with these instructions, after having discerned by insight the causal relationships between these paṭiccasamuppāda factors, one must meditate sometimes on the nature of anicca, sometimes on the nature of dukkha, sometimes on the nature of anatta of;

1. sometimes cause,
 2. sometimes effect,
- meditating as 'anicca', 'dukkha', 'anatta' alternately.

The meditator meditates vipassanā ---

1. sometimes on internal

2. sometimes on external, and among these two;
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effects
7. sometimes as anicca
8. sometimes as dukkha
9. sometimes as anatta
10. sometimes as asubha,
on the three characteristics alternately.

Asubhā bhavetabbā rāgassa pahānāya. (meghiya sutta, udāna pāli).

In meghiya sutta the Buddha had instructed to practise asubha meditation to remove rāga (lust); and similarly instructed in vijaya sutta (khuddaka. 1.308) to practise asubha meditation to eradicate rāga. Among the three characteristics, asubha is “surrounding” dukkhānupassanā. This vipassanā meditation should be practised on present five khandha.

Furthermore in teparivaṭṭadhammadesanā such as anattalakkaṇa sutta, the Buddha had instructed to meditate vipassanā on past five khandha and future five khandha. In accordance to these instructions take note that one must meditate vipassanā on past khandha and future khandha similar to the method of meditating vipassanā on present khandha.

Therefore altogether,

11. sometimes meditate on past
12. sometimes meditate on future;
one must meditate vipassanā on these all.

These are important points which the meditator must know in advance relating to the vipassanā meditation. Again one can meditate vipassanā on these nāma-rūpa by various method such as having formed five groups, the five khandha method; having formed 12 groups, the 12 āyatana method, having formed 18 groups, the 18 dhātu method; having formed 12 groups of factors, the paṭiccasamuppāda method etc. In this treatise, the vipassanā meditation by nāma-rūpa method, having formed one group of nāma and one group of rūpa is mainly shown.

VIPASSANĀÑĀṆA AND ABHIÑÑĀ

Concerning the discernment of past and future some venerable teachers have the opinion that only if one attains abhiññā, especially pubbenivāsānussati abhiññā then one can discern the past and future. There are 2 ways of discerning past and future which are by pubbenivāsānussati abhiññā ñāṇa and vipassanā ñāṇa. In the khandhavagga saṃyutta pāli, khajjanīya sutta and the commentary of that sutta taught:

Ye hi keci bhikkhave samaṇā vā brāhmaṇā vā anekavihiṭṭaṃ pubbenivāsaṃ anussaramānā anussaranti. sabbe te pañcupādānakkhandhe anussaranti etesaṃ vā aññataraṃ. katame pañca

1. “Evaṃ rūpo ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno rūpaṃyeva anussarati.
2. “Evaṃ vedano ahoṣiṃ atītamaddhāna”nti, iti vā hi bhikkhave anussaramāno vedanaṃyeva anussarati.
3. “Evaṃ sañño ahoṣiṃ atītamaddhāna”nti...
4. “Evaṃ saṅkhāro ahoṣiṃ atītamaddhāna”nti...
5. “Evaṃ viññāṇo ahoṣiṃ atītamaddhāna”nti. iti vā hi bhikkhave anussaramāno viññāṇameva anussarati (khandhavagga saṃyutta, khajjanīya sutta. 2.71)

Pubbenivāsanti na idaṃ abhiññāvasena anussaraṇaṃ sandhāya vuttaṃ, vipassanāvasena pana pubbenivāsaṃ anussarante samaṇabrāhmaṇe sandhāyetaṃ vuttaṃ. tenevāha sabbe te pañcupādānakkhandhe anussaranti, etesaṃ vā aññatara nti. abhiññāvasena hi samanussarantassa khandhāpi upādānakkhandhāpi

khandhapaṭibaddhāpi pañnattipi ārammaṇaṃ hotiyeva, rūpaṃyeva anussarāṭṭi evaṃ anussaranto na aññaṃ kiñci sattaṃ vā puggalaṃ vā anussarati, atīte pana niruddhaṃ rūpakkhandhameva anussarati. vedanādisupi eseva nayoti.

(khandhavagga- atthakathā. 79)

'bhikkhus in the world some persons, namely the samaṇabrāhmaṇa can recollect many previous khandha process (former life) by insight if they want. In recollecting like that, these samaṇabrāhmaṇa can recollect the five upādānakkhandha or one of the five upādānakkhandha if they want.

Those samaṇabrāhmaṇa can also recollect by insight, if they want as:

1. "that rūpa had arouse in the past"
2. "that vedanā had arouse in the past"
3. "that saññā had arouse in the past"
4. "that saṅkhāra had arouse in the past"
5. "that viññāṇa had arouse in the past" (khandhavagga atthakathā. 79)

pubbenivāsa - Buddha taught using the word 'pubbenivāsa' recollecting the past khandha process. It was not meant the discernment of past khandha process by pubbenivāsānussati abhiññā power. Actually he meant to teach that the samaṇabrāhmaṇa recollect the past khandha process by vipassanā insight power. Therefore the Buddha himself taught that "they can recollect the five upādānakkhandhā or one of the five upādānakkhandhā by insight". The difference is that if the past khandha process is recollected by abhiññā then that pubbenivāsānussati abhiññā can know:

1. the five khandha where lokuttarā states are included (that means it can know the five khandha where lokuttara states had arisen in ariya persons such as previous Buddha)
2. the recollection of five upādānakkhandhā (that means lokuttara states are not included)
3. the recollection of clan, beauty, nutriment, happiness, sufferings etc. connected with the khandha.
4. the recollection of various concepts such as name concept.

However vipassanā insight cannot know the above 1, 3 and 4; it can only know number 2, which is five khandha, the object of vipassanā insight.

"rūpaṃyeva anussarati = can recollect only rūpa by insight" means that recollecting the past khandha process by vipassanā like that, is not recollecting any person, beings, puggala (= atta) but only ultimate reality. It recollects by insight the rūpa khandha which had ceased in the past. Take note that it is similar for vedanā etc. (khandhavagga atthakathā. 79)

Therefore note that the meditator can discern and see the past five upādānakkhandha by vipassanā insight. Here, note that nāmarūpaparicchedañña and paccayapariggahañña are included as vipassanā.

AN IMPORTANT KEY FACTOR

Being able to recollect the five khandha by insight is essential for discerning past causes. If one has not yet been able to discern the 5 past khandha then he can never discern past cause which are part of past five khandha, similarly 'the arising of a past effect because of a respective further past causes' and 'the arising present effect because of the relevant past cause' can never be discerned. Similarly if one is not able to discern future 5 khandha then 'the arising of future effect because of present cause (or relevant past cause)' and 'the arising of a further future effect because of relevant future cause' can never be discerned. This is because future effect and future cause are part of future 5 khandha.

An important key factor in searching for past cause and effect, and future cause and effect is being able to discern the nimitta that appear at the time of verge of death (maraṇāsanna), which could be either kamma or kammanimitta or gatinimitta. As that nimitta appears due to the force of kamma which is going to produce the effect, it is the important central key factor in searching for the kamma which will produce effect or the kamma which had produced effect or the kamma which is producing effect. It is the nimitta that arise in the appropriate 6 dvāra (sense doors) at the time of maraṇāsanna; it is especially the nimitta which appear in bhavaṅga mind clear element (manodvāra) at the time of being on the verge of death. Only when able to discern these 6 dvāra, especially manodvāra, then can one further discern the object nimitta which arise in the appropriate dvāra.

Only if able to discern that nimitta then can one be able to discern the kamma which produce the effect, and the avijjā, taṇhā, upādāna surrounding that kamma.

Only if able to discern especially bhavaṅga mind clear element (manodvāra) then can one be able to discern vīthi mind processes which arise in between bhavaṅga mind clear element (manodvāra). The causes (avijjā, taṇhā, upādāna, saṅkhāra, kamma) are the states that are included in these vīthi mind processes. They are part of vīthiccitta.

In the search for past causes, it is very important to be able to discern the object of past maraṇāsannajavana. To be able to discern the object of that maraṇāsannajavana, it is very important to be able to discern the bhavaṅga mind clear element (manodvāra) existing at the time of maraṇāsanna in the past life. Only if able to discern like that one can discern ---

1. the object of maraṇāsannajavana which appeared in that bhavaṅga mind clear element (manodvāra)
2. the vīthi mind processes including maraṇāsannajavana vīthi which arise in between these bhavaṅga mind clear element (manodvāra)
3. the fundamental cause, kamma which produce that object to appear
4. the avijjā, taṇhā, upādāna which can cause that kamma.

Similarly if there is still future life for the meditator he must be able to discern the object of maraṇāsannajavana which appear at time of near death (maraṇāsanna) in the present life. To be able to discern that one must firstly be able to discern the bhavaṅga mind clear element (manodvāra) that arise at the time of near death. Only if able to discern like that, the object of maraṇāsannajavana which appear in that manodvāra; the kamma which is going to produce the effect, causing that object to appear; and the avijjā, taṇhā, upādāna which are the supporting causes of that kamma can be discerned.

Similarly for the meditator who still has to go round the future saṃsāra, in searching for the causal relationships (paṭiccasamuppāda) between the successive future lives he must also be able to discern the object (the nimitta) of the maraṇāsannajavana which will appear in manodvāra existing at the time near the future cuti (death). As that nimitta appear because of the kamma which will produce a new future life, the kamma which cause that nimitta to appear is a fundamental cause for the future khandha such as the second future etc. That nimitta can arise also because of past kamma called aparāpariya; or it can arise because of kamma accumulated in the present life; or it can arise because of the future life kamma, including kamma accumulated before the future death. If one search for the kamma based on that nimitta then one can easily find it. One can also find the avijjā, taṇhā, upādāna which support the kamma. To be able to discern like that, it is necessary to be able to discern the six dvāra, especially bhavaṅga mind clear element (manodvāra) of the maraṇāsanna period.

Therefore to be able to discern the past and future khandha is a very important requirement not only for vipassanā meditation on past and future khandha but also for the discernment of causal relationships paṭiccasamuppāda and for vipassanā meditation on the paṭiccasamuppāda factors.

MEDITATE VIPASSANĀ BEGINNING WITH THOSE EASY TO DISCERN

In accordance with the discipline that one can meditate vipassanā beginning with nāma-rūpa which are easy to discern and are easily clear to the insight, in this treatise, the vipassanā meditation beginning with present nāma-rūpa will be shown first.

Firstly reestablish the concentration progressively which has already attained until the highest. If one can attain fourth jhāna concentration then establish that fourth jhāna concentration again in every sitting. If the meditator is a suddhavipassanāyānika person and has practised four great elements meditation then he should establish the concentration, taking the four great elements as object until the light becomes powerful.

As it is shown in this treatise beginning with rūpa kammaṭṭhana and as it will be easier if switch to vipassanā beginning with rūpa, begin the vipassanā meditation with rūpa.

Firstly regarding the real rūpa existing in the six sense doors, 42 koṭṭhāsa:

- a. group the 54/44 types of rūpa existing in one sense door as a whole.

- b. group the 44/... types of rūpa existing in one koṭṭhāsa (bodily part) as a whole.
 c. group all rūpas existing in the six sense bases, 42 koṭṭhāsa as a whole. Then ---

1. Having discerned through insight, taking as object, the nature of 'arising' and 'perished away' of these rūpa, meditate as **anicca** for many times again and again. Meditate on internal and external alternately for many times repeatedly. In meditating externally like that, meditate from near to far gradually until infinite universe for many times, again and again.

2. Having discerned through insight the nature of "being oppressed by constant arising and perishing away" of these rūpa, meditate as **dukkha** for many times again and again. Meditate on internal and external, from near to far for many times repeatedly. Extend the insight until infinite universe.

3. Having discerned through insight, taking as object, the nature of having no indestructible essence called **atta** in these rūpa, meditate as **anatta** for many times again and again. Meditate on internal and external alternately, extending from near to far gradually until intimate universe.

Note: As non-real rūpa are not object of vipassanā meditation on the three characteristics, from this stage onwards do not discern the non-real rūpa.

In meditating vipassanā on the three characteristics continuously and repeatedly, internally and externally like that, be able to see the swift and quick arising and perishing away nature clearly. Meditate as 'Anicca', as 'dukkha', as 'Anatta' moderately slow. Be able to see by insight the arising and passing away as quick as possible but meditate on the characteristics moderately slow.

Having seen the arising and perishing away of rūpakalāpa, do not take that as the object for meditating on the characteristics. After having analysed the rūpakalāpa, discern by insight the arising and perishing away of rūpaparamattha (ultimate reality) only. Only when it is seen meditate vipassanā on the three characteristics.

VIEW AS CESSATION OF RŪPA AND NĀMA

Rupakalāpa are the smallest compactness particles where paññatti much as samuhapaññatti are still not yet removed. As paññatti are not the real existence, they cannot be seen for a long time. When a meditator practise one kammaṭṭhāna, according to his paramī he may find rūpakalāpa. Without being able to discern the pramattha states such as pathavī-āpo-tejo-vāyo-vaṇṇa-gandha-rasa-ojā etc., and without attaining the insight of ultimate reality if he meditate as anicca, dukkha or anatta on the arising of passing away of these rūpakalāpa, the meditator soon cannot find the rūpakalāpa, as paññatti cannot be meditated vipassanā upon thoroughly by insight for a long time. When rūpakalāpa are not seen like that and as the momentum of the concentration is still not weaken yet he may find white or transparent mass. If he keeps his mind calm and stable on that white or transparent mass the mind will be calm and stable on that object. Some meditator said that this is the cessation of rūpa. Then if the meditator reduce a little of his effort, the mind which is calm and stable on that object, may drop into bhavaṅga. They say that falling into bhavaṅga (as they are not aware of the object being meditate upon presently, they think they know nothing) is cessation of nāma. It is said that occurrence is seen by insight. Be cautioned.

Take note the teaching of the pāli, commentary and subcommentary mentioned above; that ariyamagga cannot be attained —

1. by meditating vipassanā on just internal five khandha only,
2. by meditating viapasanā on just external five khandha only, and among these,
3. by meditating vipassanā just on rūpa only,
4. by meditating vipassanā just on nāma only; and
5. one cannot escape from saṃsāra (ariyamagga cannot be attained) if doesn't realize the causal relationships, paṭiccasamuppāda distinguishably by three pariññāpañña and
6. one cannot escape from saṃsaradukkha without realizing distinguishably all five upādānakhandha (nāma-rūpa) by three pariññāpañña.

Another point is that one must take note that if one discern the four elements and ākāsa existing in that transparent mass, rūpakalāpa can soon be seen again.

Note: In vipassanā meditation on rūpa, meditate vipassanā also on non-living rūpa called anupādināsāṅkhāra.

VIPASSANĀ MEDITATION ON NĀMA

After one is quite satisfied with his vipassanā meditation on rūpa, switch to meditate vipassanā on nāma. It is better to switch to meditate vipassanā on nāma after being able to meditate vipassanā on rūpa proficiently and thoroughly.

As nāma were discerned according to āyatanadvāra at the stage of discerning nāma, begin vipassanā meditation on nāma according to āyatanadvāra. Taking as object the nature of “arising then perished away” of the associate mental states (sampayuttadhamma) which accompany vīthi mind moment and the bhavaṅga mind moment that exist in between vīthi, meditate as “anicca, anicca ...”. Meditate on all types of kusalajavana vīthi and akusalajavana vīthi such as cakkhudvāra vīthi, both internally and externally. Firstly beginning from the near, meditate on internal and external alternately for many times. When it becomes powerful, extending it gradually, meditate internally and externally on 31 realms until infinite universe as a whole for many times repeatedly. If one is satisfied with meditating on anicca characteristic, then similarly meditate as “dukkha, dukkha ...” repeatedly after having taken as object the nature of being oppressed by constant arising and perishing away in these nāma. Also if satisfied with the meditation on dukkha characteristic meditate as “anatta, anatta ...”, after having taken as object the nature of the absence of an indestructible essence atta in nāma. Meditate on all types of wholesome group of kusalajavana and unwholesome group of akusalajavana in all six lines such as rūpārammaṇa line, in both internal and external. In meditating on nāma like that, meditate on the whole vīthi process (as shown in nāma kammaṭṭhāna tables) of the following;

1. Cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object
2. Sotadvāravīthi, manodvāravīthi which take saddārammaṇa as object
3. Ghānavāravīthi, manodvāravīthi which take gandhārammaṇa as object
4. Jivhādvāravīthi, manodvāravīthi which take rasārammaṇa as object
5. Kāyadvāravīthi, manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. Manodvāravīthi which take dhammārammaṇa as object.

IF THE MEDITATOR IS A SAMATHAYĀNIKA PERSON

If the meditator is a samathayānika person, it is better to meditate vipassanā beginning with nāma of the jhānasamāpattivīthi which he has attained. For example: Enter into first jhāna. After having emerged from the first jhāna, meditate vipassanā beginning with the nāma of the first-jhānasamāpattivīthi on their three characteristics alternately. Meditate vipassanā similarly on nāma of second-jhānasamāpattivīthi etc. Meditate vipassanā on the nāma totally which exist in the jhānasamāpattivīthi which one has attained. Meditate on the three characteristics alternately for many times, again and again. If satisfied then meditate vipassanā on the three characteristics of nāma existing in all six lines such as cakkhudvāravīthi, manodvāravīthi which take rūpārammaṇa as object etc. , according to line (is line by line).

GIVE PRIORITY TO MEDITATING ON THE CHARACTERISTICS PREFERRED

Evam saṅkhāre anattato passantassa diṭṭhisamugghāṇaṃ nāma hoti. aniccato passantassa mānasamugghāṇaṃ nāma hoti. dukkhato passantassa nīkantipariyādānaṃ nāma hoti. iti ayaṃ vipassanā attano attano ṭhāneyeva tiṭṭhatīti.
(Vism. xx 721)

The meditator must meditate vipassanā on the three characteristics of saṅkhāradhamma so that it is proficient and powerful. In meditating like that, only if one anupassanāñāṇa is supported by the remaining two anupassanāñāṇa through powerful upanissayapaccayasatti, then that anupassanāñāṇa will become sharp, powerful and purified. Only if that anupassanāñāṇa become sharp, powerful and purified, then it can eradicate kilesa.

The anattānupassanāñāṇa being supported by both aniccānupassanāñāṇa and dukkhā-nupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. So, the meditator who has meditated thoroughly on saṅkhāradhamma by aniccā-nupassanā and dukkhānupassanā insights, meditate for many times, again and again on that saṅkhāradhamma by anattānupassanā insight. Give priority to meditating by anattānupassanā insight. If can meditate like that, attānupassanā insight will become matured, sharp powerful and purified which can “pull out (remove)” diṭṭhi, wrong views on saṅkhāradhamma. All wrong views micchādiṭṭhi are based on attadiṭṭhi, anattānupassanā is directly opposite to attadiṭṭhi. Therefore anattānupassanā can remove wrong views diṭṭhi.

Another point is that aniccānupassanāñāṇa, being supported by both dukkhānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by dukkhā nupassanā and anattānupassanā insights repeatedly and thoroughly, must further meditate on saṅkhāradhamma by aniccānupassanā insight repeatedly and thoroughly. Give priority to meditating by aniccānupassanā. Then, the aniccānupassanā insight will become matured, sharp, powerful and purified which can “pull out (remove)” māna (conceited) views on saṅkhāradhamma as permanent such as “idaṃ niccaṃ, idaṃ dhuvaṃ” (= this is permanent, this is everlasting) then one can be haughty with māna like baka-brahmā.

Furthermore, the dukkhānupassanāñāṇa being supported by both aniccānupassanāñāṇa and anattānupassanāñāṇa through powerful upanissayapaccayasatti, will become sharp, powerful and purified. The meditator who has meditated on saṅkhāradhamma by aniccānupassanā and anattā nupassanā insight repeatedly and thoroughly must further meditate on saṅkhāradhamma by dukkhā-nupassanā insight repeatedly and thoroughly. Give priority to meditating by dukkhānupassanā. Then the dukkhānupassanā insight will become matured, sharp, powerful and purified, which can cause cessation of attachment on craving (taṇhā nikanti) which hold the saṅkhāradhamma as “mine, mine”. Only if there is sukhasaññā (perception of enjoyment on saṅkhāradhamma), the taṇhāgāha = taṇhā view which hold the saṅkhāradhamma as “mine, mine” can arise. Dukkānupassanā insight is directly opposite to taṇhā view, attachment. Therefore, dukkhānupassanā insight can cause the cessation of taṇhā view. (Vism xx 721 & Mahāṭīkā, II. 415-416)

Therefore after having meditated on the three characteristics thoroughly, then give priority to meditating on one of the characteristics which one prefers for a rather longtime. If that anupassanā insight is not powerful, then meditate again on the other two characteristics. However kilesa are removed by vipassanā insight temporarily only. Only ariyamaggañāṇa can eradicate totally without remainder by samuccheda. To attain ariyamagga one must strive for the maturity of vipassanā insight.

ADDHĀPACCUPPANNA

Among the nāma-rūpa which have already arose, are arising and will arise within one whole life from paṭisandhi to cuti, meditate vipassanā again and again for many times thoroughly on:

1. the three characteristics of just rūpa only alternately
2. the three characteristics of just nāma only alternately.

It is necessary to meditate for many times by every anupassanā. Meditate one round on internal, one round on external, one round on anicca, one round on dukkha, one round on anatta for many times, again and again.

FIVE KHANDHĀ METHOD

The meditator should again discern the nāma according to āyatanadvāra, especially as in the nāma kammaṭṭhāna tables again. Firstly again discern the cakkudvāravīthi and manodvāravīthi where somanassasahagata nāṇasampayutta mahākusala javana arise. After having formed the rūpadhamma as one group and the nāmadhamma as four group which exit in each mind moment such as:

1. the basis vatthurūpa (54) and rūpārammaṇa are rūpakkhandhā
2. vedanā in each (moment) is vedanākkhandhā
3. saññā in each is saññākkhandhā

4. the remaining cetasika saṅkhāradhamma in each are saṅkhārakkhandhā
5. consciousness in each is viññāṇakhandhā,
meditate vipassanā on them. Meditate on their three characteristics alternately.

Meditate vipassanā similiary on each of the following vīthi by five khandha method:

1. the remaining cakkhudvāravīthi and manodvāravīthi which take rūparammaṇa as object
2. sotadvāravīthi and manodvāravīthi which take saddārammaṇa as object
3. ghānavāravīthi and manodvāravīthi which take gandhārammaṇa as object
4. jivhādvāravīthi and manomdvāravīthi which take rassārammaṇa as object
5. kāyadvāravīthi and manodvāravīthi which take phoṭṭhabbārammaṇa as object
6. manodvāravīthi which take dhammārammaṇa as object.

From pañcadvārāvajjana until manodvāravīthi's tadārammaṇa in every line, as shown in nāma kammatṭhāna tables, meditate vipassanā on the three characteristics alternately of:

1. Just rūpa only throughout the line
2. Just vedanā only throughout the line
3. Just saññā only throughout the line
4. Just cetasika saṅkhāra only throughout the line
5. Just viññāṇa only throughout the line.

In meditating like that, meditate by the five khandha method also on the bhavaṅga mind moment that exiting in between vīthi. In the same way, meditate on the manodvāravīthi which take dhammārammaṇa as object.

Which quite satisfied with meditating vipassanā on internal by five khandha method, meditate is the same way on external. From the near till the far, meditate in internal and external alternately for many times again and again. Meditate vipassanā, having taken the 31 realms as object, i.e. having extended the insight until infinite universe.

In meditating vipassanā by means of nāma-rūpa method and five khandha method, the meditator should try to attain until khaṇapaccuppanna. To attain khaṇapaccuppanna with clear insight, meditate on the bhavṅga nāmadhamma that exit in between vīthi mind processes also until khaṇapaccuppanna.

When quite satisfied with meditating vipassanā on the present by five khandha method, further meditate vipassanā on the five khandha called addhāpaccuppanna which is from paṭisandhi until cuti. Meditate vipassanā on the three characteristics alternately of:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

in both vīthicitta and vīthimutacitta, from paṭisandhi to cuti throughout. It is necessary to meditate on anicca for many rounds; on dukkha for many rounds; on anatta for many round. Meditate on each khandhā throughout from paṭisandhi to cuti. For example, only after having meditated on rūpakkhandhā throughout from paṭisandhi till cuti, then change to meditate on vedanākkhandhā similarly. Meditate on internal one round and external one round alternately.

MEDITATE ON RŪPA AND NĀMA TOGETHER ALSO

When quite satisfied with meditating vipassanā by both nāma-rūpa methods and the five khandha method, then the meditation can also meditate on rūpa and nāma together if he wants to do so. Firstly meditate vipassanā again on just rūpa and just nāma, internally and externally, until sharp (insight). When able to meditate proficiently and thoroughly, pair the nāma and rūpa together in every mind moment according to āyatanadvāra as shown in nāma kammatṭhāna state's tables which are;

1. basic vatthu rūpa and object rūpa
2. citta cetasika nāma group of every mind moment,

then taking as object their perishing away or their arising and perishing away, meditate vipassanā

on their three characteristics alternately.

(For example in cakkhudvāra vīthi) meditate on anicca one round, on dukkha one round, on anatta one round, alternately after having been able to discern the arising and perishing away of nāma-rūpa paired together in every mind moment such as in pañcadvārāvajjana (in reflecting mind moment) the basic vatthu rūpa's 54 types of rūpa and rūpārammaṇa are arising and perishing away, the 11 nāmadahamma are arising and perishing away. Meditate according to āyatanadvāra. Meditate on all six dvārs (sense doors). Meditate on all kusalajavanavīthi and akusalajavanavīthi (according to the tables of nāma kammaṭṭhāna stage). Meditate on internal and external alternately.

After having meditated internally and externally on the three characteristics alternately of:

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together,

Then further meditate vipassanā similarly on

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from paṭisandhi till cuti.

Meditate as whole accordingly as they had arose, are arising and will arise. Then further meditate vipassanā by the five khandha method similarly from paṭisandhi till cuti.

PAST-PRESENT-FUTURE

After having meditated vipassanā on nāma-rūpa from paṭisandhi till cuti called addhāpaccuppanna by means of both nām- rūpa methods and five khandha method again and again thoroughly, and if quite satisfied with it then the meditator can further progress to meditate vipassanā past, present, future nāma-rūpa.

Aniccādivasena vividhehi ākārehi dhamme passatīti vipassanā. (Abhi-atṭhakathā, I. 175)

As it is the meditation on saṅkhāradhamma by means of various states such as anicca, dukkha, anatta, so it is called vipassanā.

As mentioned like that in the commentary, only when at the stage of meditating on parammattha saṅkhāra on their three characteristic it is called vipassanā. Take note that the meditation of the meditator who has not yet attained ultimate reality insight (paramatthañāṇa) of nāma-rūpa and who meditates on what is arising without separating and differentiating between paññatti (concept) and paramattha (ultimate reality) cannot yet be called vipassanā.

Meditate vipassanā repeatedly again and again on

1. the three characteristics alternately of rūpa only
2. the three characteristics alternately of nāma only
3. the three characteristics alternately of nāma-rūpa paired together

in one past life as far as the meditator can discern from paṭisandhi till cuti; then in another (nearer) past life from paṭisandhi till cuti; then in the immediate past life from paṭisandhi till cuti; then in the present life from paṭisandhi till cuti; then in the first future life from paṭisandhi till cuti; then if there is still future life, in the second future life from paṭisandhi till cuti; then in the future lives as much as can discern. For those who does not understand clearly yet, the meditation method will be shown further as follows.

(For example) if the meditator is the one who can discern the nāma-rūpa, causes and effects saṅkhāradhamma until the 5th past life, he should meditate vipassanā on the three characteristics alternately again and again of --

1. just rūpa only
2. just nāma only
3. rūpa and nāma paired together, from past lives till present life, from present life till future life(s), such as ---

1. from paṭisandhi till cuti in 5th past life, then
2. from paṭisandhi till cuti in 4th past life, then
3. from paṭisandhi till cuti in 3rd past life, then
4. from paṭisandhi till cuti in 2nd past life, then

5. from paṭisandhi till cuti in 1st past life, then
6. from paṭisandhi till cuti in present life, then (if there is future life)
7. from paṭisandhi till cuti in 1st future life, then (if there is still future life)
8. from paṭisandhi till cuti in 2nd future life, etc.

Meditate sometimes on internal, sometimes on external, sometimes on internal and external alternately.

Similarly meditate by means of the five khandha method on:

1. just rūpa only
2. just vedanā only
3. just saññā only
4. just cetasika saṅkhāra only
5. just viññāṇa only,

Sometimes as anicca, sometimes as dukkha, sometimes as anatta, one round on internal, one round on external alternately. Meditate for many times again and again. In meditating like that, meditate vipassanā on whatever rūpa, vedanā, saññā, saṅkhāra, viññāṇa, whether they are

1. oḷārika = gross rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
2. sukhumā = subtle rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
3. hīna = inferior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
4. paṇīta = superior rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
5. dūra = far rūpa, vedanā, saññā, saṅkhāra, viññāṇa or
6. santika = near rūpa, vedanā, saññā, saṅkhāra, viññāṇa.

If able to meditate like that, then it means that the meditator is able to meditate vipassanā on the five khandha - which are rūpa, vedanā, saññā, saṅkhāra, viññāṇa - existing in 11 ways which are past, future, present, internal, external, gross, subtle, inferior, superior, far, near. Then he is able to meditate the anatta lakkhaṇa sutta way of meditation as follows:

ANATTALAKKHAṆA SUTTA WAY OF MEDITATION

tasmātiha, bhikkhave, yaṃ kiñci rūpaṃ atītānāgatapaccuppannaṃ ajjhattaṃ vā bahiddhā vā oḷārikaṃ vā sukhumāṃ vā hīnaṃ vā paṇītaṃ vā yaṃ dūre santike vā, sabbaṃ rūpaṃ netam mama, nesohamasmi, na meso attā ti evametam yathābhūtaṃ sammappaññāya daṭṭhabbaṃ.

1. yā kāci vedanā ...pe...
2. yā kāci saññā ...pe...
3. ye keci saṅkhārā ...pe...
4. "yaṃ kiñci viññāṇaṃ ...pe... (samyutta, II. 56)

Netam mama nesohamasmi na meso attāti samanupassāmīti aniccaṃ dukkhaṃ anattāti samanupassāmi. (uparipaṇṇāsa atṭhakathā. 232)

= As the five khandha are only anicca dukkha anatta, monks, in this sāsana, meditate on all these rūpa existing in 11 ways such as --

1. past rūpa (atīta)
2. future rūpa (anāgata)
3. present rūpa (paccuppanna)
4. internal rūpa (ajjhatta)
5. external rūpa (bahiddha)
6. gross rūpa (oḷārika)
7. subtle rūpa (sukhumā)
8. Inferior rūpa (hīna)
9. superior rūpa (paṇīta)
10. far rūpa (dūra)
11. near rūpa (santika) as --
 - a. "netam mama" = "this rūpa is not my rūpa" (as dukkha)

- b. "nesohamasmi" = "this rūpa is not I" (as anicca)
 c. "na meso attā" = "this rūpa is not my atta/self" (as anatta),
 removing nāma-rūpa compactness by the vipassanā light (samyutta, II. 56)

Meditate in the same way in the four nāmakkhandha which vedanā, saññā, saṅkhāra, viññāṇa. Take note that the translation (for nāma) is the same.

GROSS-SUBTLE; INFERIOR-SUPERIOR; FAR-NEAR

Meditating like that, the meditator can meditate on the nāma-rūpa differentiating them as gross subtle etc. if he wants ---

1. Pasāda rūpa = five transparent rūpa and gocara rūpa = seven object rūpa = altogether 12 rūpas are the rūpa which are easy to be discerned by the meditator's insight. So they are called gross oḷārika rūpa.

2. The remaining other 16 types of rūpa being not easy to be discerned by the insight of meditators, are called sukhumā (subtle) rūpa.

3. Among nāma, as akusala vedanā, saññā, saṅkhāra, viññāṇa are easy to be discerned by the meditator's insight and are gross, so they are called oḷārika.

4. As kusala vedanā, saññā, saṅkhāra, viññāṇa and (vipāka + kriyā) abyākata vedanā, saññā, saṅkhāra, viññāṇa, such as pacadvārāvajjana; pañcaviññāṇa; sampañcchana; santīraṇa; voṭṭhapana; tadārammaṇa; paṭisandhi; bhavaṅga; cuti; kriyajavana etc., are not easily discerned by the insight of meditator and are subtle so they are called sukhumā.

5. Rūpa which are effect of akusala are hīna (=inferior)

6. Rūpa which are effect of kusala are paṇīta (=superior)

7. Oḷārika (gross) nāma are hīna (=inferior)

8. Sukhumā (subtle) nāma are paṇīta (=superior)

9. As subtle rūpa are not easily discerned by the insight of meditator and are far from the insight, they are dūra (=far)

10. As gross rūpa are easily discerned by the insight of meditator and are near to the insight they are santika (=near)

11. As akusala vedanā, saññā, saṅkhāra, viññāṇa are far from vipāka and kriya vedanā, saññā, saṅkhāra, viññāṇa called abyākata; and are also far from kusala vedanā, saññā, saṅkhāra, viññāṇa. So they are dūra (far). Similarly as kusala and abyākata vedanā, saññā, saṅkhāra, viññāṇa are far from akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are dūra (far).

12. As akusala vedanā, saññā, saṅkhāra, viññāṇa are near to akusala vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near). As kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa are near to kusala + abyākata vedanā, saññā, saṅkhāra, viññāṇa, so they are santika (near).

The ways of differentiating them can be found in visuddhimagga XIV, 502 etc.

If the meditator is able to meditate vipassanā thoroughly on:

1. Rūpa existing in six sense doors (dvāra), 42 koṭṭhāsa and

2. Kusala-javana vīthi, akusala-javana vīthi, nāma groups together with vīthimutta nāma groups which are paṭisandhi, bhavaṅga, cuti of past till present and from present till the final future by means of the two grouped nāma-rūpa methods or the five grouped five khandha methods, existing in the three period past, future, present and in both internal and external, then gross-subtle-inferior-superior-far-near nāma-rūpa are also included among them. There is no remainder.

Therefore one can meditate vipassanā as above on:

1. just rūpa only, then

2. just nāma only, then

3. nāma and rūpa paired together ---

by the rūpa-nāma method. There is a case where the pañcagga dāyaka couple attained anāgāmmimagga-phala through meditating vipassanā in saṅkhāradhamma after having grouped rūpa and nāma as two groups by the rūpa-nāma methods (dhammapada commentary.II.369)

Also if meditate vipassanā on nāma-rūpa after having grouped them into five groups by the five khandha method then, like the elder monks called the group of five (pañcavaggiya) can attain arahattaphala. (samyuttanikāya.II.55)

So it is better if one is able to meditate vipassanā separately on gross, subtle, inferior, superior, far, near nāma-rūpa in the three periods of past, future and present, existing internally and externally.

ASUBHA BHĀVANĀ

The Buddha taught the asubhasaññā meditation in girimānanda sutta (anguttara nikāya-3-343). It is saviññāṇaka asubha = asubha meditation on the living. In meghiya sutta (Udāna-120) the Buddha taught, “asubhā bhāvetabbā rāgassa pahānāya” = practise asubha meditation to be able to remove lust (rāga). In vijaya sutta (suttanipāta-307-308) also the Buddha taught saviññāṇaka asubha = asubha meditation on the living and aviññāṇaka asubha = asubha meditation on the dead. The asubha meditation is part of dukkhānupassanā.

SAVIÑÑĀṆAKA ASUBHA

In asubha meditation of paying discerning attention on the repulsiveness of the 32 bodily parts of living beings, there are two methods which are the method to attain jhāna by paṭikūlamanasikāra and the method to see the asubha fault of the body called ādīnavānupassanā. If pay attention on paṭikūla = repulsiveness of all 32 bodily parts as a whole or some of the parts as a whole or individual parts which exist internally (ajjhata), then the meditator can attain first jhāna concentration. If pay attention similarly on external (bahiddha) bodily parts then the meditator can attain upacāra concentration. This is already explained in the earlier stage. At this stage, only the meditation on the 32 bodily parts by way of ādīnavānupassanā will be shown.

Meditate as “asubha, asubha ...” taking as object the repulsiveness of the 32 bodily parts. Be able to see the repulsiveness asubha nature by insight clearly. Meditate on internal and external alternately. Extend gradually as much as possible.

At this time, when the bhāvanā meditation insight being well-pastured (i.e. well practiced) in the realm of ultimate reality rūpa and ultimate reality nāma is now meditating on the repulsiveness asubha of the 32 bodily parts, they will disappear and then only small particles rūpa will be found. This is the power of the insight which pasture much (i.e. practise much) in the ultimate reality truth realm (paramattha sacca). In meditating on asubha of the 32 bodily parts in internal and external, if the meditator cannot find the small particles rūpakalāpa easily then if he discerns the four great elements on the bodily parts individually or as a whole, he will find the small particles rūpakalāpa easily by the power of the well-practiced bhāvanā insight. When the rūpa kalāpa are found them after having analysed these rūpakalāpa so that ultimate reality insight is attained as that mentioned in the earlier rūpa kammaṭṭhāna stage, meditate vipassanā again on their three characteristics alternately. Meditate on internal and external alternately. However, in meditating like that, it is only when the meditator is quite satisfied with the meditation on asubha that he should switch to discern the four great elements on the bodily parts and meditate vipassanā on the ultimate reality (paramattha) rūpa, existing in the rūpakalāpa.

THE BODY FULL OF WORMS

Another type of saviññāṇaka asubha = asubha meditation on the living is mentioned in phenapiṇḍūpama sutta and its commentary. The body is full of worms where the worms mate and multiply, where they (worms) defecate and urinate; where they are sick; and is their “cemetery”. Meditate as “asubha, asubha ...”, taking as object the repulsiveness of the body being a place full of impurities and repulsiveness. Meditate on internal and external alternately.

(samyutta commentary.II.294)

When meditated for many times like that, then due to the power of insight which pastures much on ultimate reality truth (paramatthasacca) realm then, very soon, the meditator will find the rūpakalāpa. Then after having discerned the ultimate reality rūpas existing in those rūpakalāpa, meditate vipassanā again on the three characteristics of those ultimate reality rūpas. If the meditator cannot discern the rūpakalāpa easily then when he is quite satisfied with the asubha meditation if he then begin to discern the four great elements on the worms or on the body full of worms, he will very soon find the rūpakalāpa due to the power of the insight which is well trained in ultimate reality realm. After having discerned the ultimate reality rūpa existing in those rūpakalāpa, meditate

vipassanā again on them. Meditate on both internal and external.

ASUBHA NATURE OF ULTIMATE REALITY RŪPA

The nature of asubha also exist in ultimate reality rūpa which are:

1. Duggandha = having bad smell.
2. Asuci = having impurities and repulsiveness.
3. Byādhi = having sickness.
4. Jarā = old age = the matured duration phase.
5. Maraṇa = death and loss = perishing away phase. (samyutta commentary.II.294)

Having discerned these asubha nature by vipassanā insight, meditate as “asubha, asubha...”. Meditate on internal and external alternately.

In this manner , in saviññāṇaka asubha = asubha meditation on the living, having divided the nature of asubha into three types, meditate on;

1. The repulsiveness of 32 bodily parts.
2. The repulsiveness of 32 bodily being full of worms
3. The repulsiveness of ultimate reality rūpa.

AVIÑÑĀṆAKA ASUBHA = ASUBHA MEDITATION ON THE DEAD

Puna caparaṃ, bhikkhave, bhikkhu seyyathāpi passeyya sarīraṃ sivathikāya chaḍḍitaṃ ekāhamataṃ vā dvīhamataṃ vā tīhamataṃ vā uddhumātaṃ vinīlakaṃ vipubbakajātaṃ. so imameva kāyaṃ upasaṃharati ayampi kho kāyo evaṃdhammo evaṃbhāvī evaṃanattī ti. (dīghanikāya.II.235)

Furthermore, monks, a monk may find corpse that is dead one day ago or two days ago or three days ago which is bloated, discoloured, trickling with pus and discarded in a cemetery. Seeing thus, the monk reflects on his own body that “My body also has such nature; such nature will occur; it cannot go beyond such nature. (mahāsatiṭṭhāna sutta- dī-2-235)

Dīghabhāṇaka-mahāsīvatthero pana “navasivathikā ādīnavānupassanāvāsena vuttā”ti āha. (dīghanikāya-aṭṭhakathā.II.394, majjhimanikāya-aṭṭhakathā.I.305)

The elder monk arahanta mahāsīva, who is reciter of dīghanikāya mentioned that the Buddha taught the nine types of cemetery asubha meditation = navasivathika as ādīnavānupassanā.

The meditator who wants to practise the aviññāṇa asubha meditation in accordance with the above pāli and commentary must choose a corpse and meditate on it. In the samatha stage of asubha meditation to attain first jhāna concentration, male meditators must meditate on male corpse and female meditators must meditate on female corpse. In this vipassanā stage, as an ādīnavānupassanā meditation, it is not necessary to choose selection between male corpse and female corpse. The difference or similarity in gender is not essential. However in samatha stage as the meditator has to meditate attentively on an external corpse only and as rāga (lust) may arise to disturb (the concentration) at the time of paṭibhāga nimitta, so it is to meditate on the corpse of the same gender only. In this vipassanā stage of ādīnavānupassanā (= discerning to see the fault of the body of oneself and others) as it is the method of meditation to see the fault of internal and external alternately, the meditator can meditate, taking as object any corpse that is easily to be discerned, without choosing the gender. It is mentioned in the text in vijaya sutta (suttanipāta), that the four assemblies of monks, nuns, laymen, laywomen were instructed to meditate asubhabhāvanā on the corpse of sirīmā as subject. In samatha stage, the meditator meditates only on external corpse, especially on a single corpse only attentively to attain jhāna. However in vipassanā stage, the meditator meditates on internal and external alternately to see the fault, ādīnava.

THE METHOD OF MEDITATION

When the meditator can meditate vipassanā on the three characteristics of alternately of nāma-rūpa = five khandhā in the past future present, internally and externally thoroughly then at that time due

to the vipassanā insight of the meditator bright brilliant light will be arising; or else when the meditator sits for meditation if he again establishes the 4th jhāna concentration which he has attained then due to the insight accompanied with that 4th jhāna concentration, bright brilliant light will be arising. After establishing the concentration step by step gradually; or after practising vipassanā meditation stage by stage progressively it becomes appropriate to meditation aviññāṇaka asubha = asubha meditation on the dead. However if that light of insight is dim, being not powerful then establish the concentration gradually again. When the light becomes brilliantly bright due to the insight with that concentration the meditator can practise on aviññāṇaka asubha meditation.

When the light becomes brilliantly bright due to either samatha meditation insight or vipassanā meditation insight then the meditator takes as object a corpse which he has remembered and has seen it, by that light of insight. Discern shining by that light of insight just like shining by a torch light. Its repulsiveness, asubha must be clear to the insight. It is better if the corpse is decomposed, trickling with foul pus. Meditate on the corpse as “asubha, asubha...”, paying attention on its repulsiveness. As the repulsiveness appears to the insight, when the meditating mind is stable on that asubha object the meditator tries to discern his own body by insight. The meditator discerns to see the repulsiveness of his own body as if like that external decomposed corpse. When the meditator sees the repulsiveness of his own body being decomposed, he meditate as ‘asubha, asubha’.

If the meditator is not able to discern the repulsiveness of himself by insight then he meditates on the external asubha again. After that he meditates on internal again. If he practises like that for many times then he will be able to discern the internal repulsiveness. However if he is still not yet able to discern it then if he discerns by insight towards the future of himself beginning from the present moment then he will easily find the dead asubha of himself. This discernment will be easy for those meditators who have already discerned or are able to discern the causal relationships, paṭiccasamuppāda between present causes and future effects.

If the meditator can discern the repulsiveness of himself by insight = by the light of insight then he meditates on internal and external alternately as ‘asubha, asubha ...’. In meditating like that, he meditates also on those persons whom he has rāga (lust), extending gradually, as ‘asubha, asubha’ on internal and external alternately.

If he meditates like that as ‘asubha, asubha’ on internal and external for many times then due to the power of the earlier vipassanā meditation as well as being much pastured (ie. much practised) in the ultimate reality paramatthasacca realm, the meditator can see the small particles rūpakalāpa of internal and external corpses; or else the corpse may appear to the insight of meditator as changing gradually to heap of bones and then dust of bones. If the meditator discerns the future of the corpse by insight gradually then the insight can discern it until it becomes a heap of bones and then dust of bones. Meditate as ‘asubha, asubha’ in every stage (If the corpse’s decomposition). If one can find the small particles rūpa kalāpa easily then after having discerned the ultimate reality rūpa existing in these rūpakalāpa, especially utuja rūpa, meditate vipassanā on their three characteristics.

If one cannot yet easily find the small particles rūpakalāpa then if he begin to discern the 4 great elements in these internal and external corpses he will then find the rūpakalāpa existing in these corpses. If he analyse these rūpakalāpa then he can find the utujaojāṭṭhamaka rūpa which are produced in succession by the tejodātu that exist in a rūpakalāpa. After having discerned these rūpa further meditate vipassanā on them. Switching the meditation from asubha to vipassanā meditation should be done only when one is quite satisfied with the asubha meditation.

AN UNUSUAL

If the corpse discerned is infested with maggots then when some meditation discern by insight the 4 great elements of such corpse they may not only find the utujaojāṭṭhamaka rūpa but also some other rūpakalāpa such as transparent element = pasādarūpa and non-transparent rūpa. The reason is that the meditator is seeing the rūpakalāpa of the living maggots which are subsisting on the corpse, being mixed together (with the rūpakalāpa of the corpse). It is not that transparent pasādarūpa and catusamuṭṭhānika are existing in the corpse.

When the meditator found the rūpakalāpa in internal and external corpse then after having analysed those rūpakalāpa, meditate vipassanā on the three characteristics of the ultimate reality

paramattharūpa.

PAṬICCASAMUPPĀDA FACTORS

In visuddhimagga, chapter XX, 694, the paṭiccasamuppāda factors are included in the list of objects of vipassanā insight, which reference to the paṭisambhidāmagga pāli. Therefore the meditator must meditate vipassanā on the paṭiccasamuppāda factors also.

Discern again the causes and effects by means of anuloma (forward sequence) paṭiccasamuppāda method which is taught as “avijjā paccayā saṅkhārā = because of the arising of avijjā, saṅkhāra arise” etc.. Discerning like that the meditator at this stage must meditate vipassanā on these factors.

Understand that in the successive past and successive futures that:

If the present life is put in the centre (of the cycle of paṭiccasamuppāda):

1. avijjā-saṅkhāra are of the past,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the present,
3. jāti-jarā maraṇa are of the future;

And if the first past life is put in the centre (of the cycle of paṭiccasamuppāda);

1. avijjā-saṅkhāra are of the second past life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the second past life,
3. jāti-jarā-maraṇa are of the present life;

And if the first future life is put in the centre (of the cycle of paṭiccasamuppāda);

1. avijjā-saṅkhāra are of the present life,
2. viññāṇa-nāmarūpa-salāyatana-phassa-vedanā-taṇhā-upādāna-bhava are of the first future life,
3. jāti-jarā-maraṇa are of the second future life.

This is the discernment of linking the causes and effect (causal relationship) between 3 lives again and again.

SOME EXAMPLE OF THE DISCERNMENT

1. Because of the arising of avijjā, saṅkhāra arise.

Avijjā (arising-perishing) Anicca;

Saṅkhāra (arising-perishing) Anicca;

Meditate on avijjās and saṅkhāra which had arose, arise and will arise in the nāma-rūpa process of one self as discerned in the paṭiccasamuppāda first method. Avijjā is generally the lobhaditṭhi group manodvārikajavana vīthi mind process. Saṅkhāra can be kusala or akusala saṅkhāra accordingly, it is manodvārikajavana vīthi mind process. As an example, for the meditation's present life specifically, that saṅkhāra accumulated in the past was only kusala saṅkhāra. Meditate (on anicca of avijjā saṅkhāra) in lives which had occurred, is occurring and will occur. Meditate in the same way on dukkha and anatta characteristics.

2. Because of the arising of saṅkhāra, Paṭisandhiviññāṇa arises.

Saṅkhāra (arising and perishing) anicca;

Paṭisandhiviññāṇa (arising and perishing) anicca;

Meditate (on anicca) as well on all the other vipākaviññāṇa in the 6 sense door (dvāra) = all vīthi such as cakkhudvāra vīthi, bhavaṅga viññāṇa; also cutiviññāṇa .

Meditate (vipassanā) on the remaining paṭiccasamuppāda factors until jāti, jarā, maraṇa according to that which are already discerned in the linking of causes-effects by paṭiccasamuppāda first method. Meditate vipassanā on the three characteristics alternately of both cause and effect. It is true that according to the sutta method it is necessary to discern only the vipākavaṭṭa states in viññāṇa-nāmarūpa-salāyatana-phassa-vedanā (mahātī. 2, 323) in the discernment of linking causes and effects, causal relationships. However in vipassanā, as they are being inseparable avinābhāva, it is not wrong to meditate mixed together with pañcadvārāvajjana-voṭṭhabbana-javana-manodvārāvajjana-javana with the purpose that no paramattha (ultimate reality) dhātu are left out. As much as one can discern, meditate from the successive pasts until the last future. Meditate on internal and external alternately. Meditate as a whole on external; do not distinguish the person, beings.

40 'TO' = 40 WAYS OF DISCERNING

In this Lakkhaṇa Sammasana Stage, 40 ways of discerning called 40 'TO' are mentioned in Visuddhimagga (Vism xx, 697) with reference to Paṭisambhidāmagga. With the intention to be able to remember it easily, the Venerable abbot of Mahā Visuddhārāma mentioned it through verses enumerating Anicca into 10, Dukkha into 25 and Anatta into 5 in his book Paramatthasarūpabhedanī. Dividing the three characteristic into three groups according to those verses will be shown.

10 ENUMERATION OF ANICCA LAKKHAṆĀ

Rupaṃ aniccaṃ palokaṃ, calaṃ pabhaṅgu addhuvam:
vipariṇāmasāraḱaṃ, vibhavaṃ maccu saṅkhatam.

1. ANICCATO

Anaccantikātāya, ādiantavantatāya aniccato. (Vism xx, 698)

Anaccantikātāyāti accantikātābhāvato, asassatatāyāti attho. sassatañhi accantikam parāya koṭiyā abhāvato. (Mahāṭīkā)

[There are two extremities in Nāmarūpa which are the front extremity, being "arising" and the rear extremity, being the "perishing away". They are called the Upāda extremity and Bhaṅga extremity. Nāmarūpa are not Sassata eternal which can go beyond the rear extremity Bhaṅga. They cannot go beyond the rear extremity Bhaṅga and they have a beginning which is the Upāda extremity and an end which is Bhaṅga extremity. Therefore they are Anicca Dhamma.

Meditate on Rūpa, Vedanā, Saññā, Saṅkhāra, Viññāṇa by 5 khandha method after having formed 5 groups. After having discerned the definition mentioned above, meditate on Rūpa, (Vedanā, Saññā, Saṅkhāra, Viññāṇa) as Anicca.

Here "cannot go beyond Upāda extremity" means the Nāmarūpa do not exist yet before the arising. Also the nature of waiting, getting ready to arise does not exist. Furthermore, after perished away they do not pile up at one place. They occur only at the moment of arising-duration-perishing away (Upāda-Ṭhiti-Bhaṅga), between the two non-existence, i.e. the non-existence before arising and the non-existence after perishing away. As they have extremity of Upāda extremity of perishing and do not exist beyond these two extremities, Nāmarūpa are called Anicca. Therefore] meditate as Aniccaṃ = there is no permanency (not permanent).

2. PALOKATO

Byādhi-jarā-maraṇehi palujjanatāya palokato. (Vism)

Meditate as Palokaṃ = having the nature of perishing (because of crumbling through sickness, ageing and death).

3. CALATO

Byādhi-jarā-maraṇehi ceva lābhālābhādīhi ca lokadhammehi pacalitātāya calato. (Vism)

Lokadhammā lābhādihetukā anunayapaṭighā; tehi, byādhiādīhi ca anavaṭṭhitatā pacalitātā. (Mahāṭīkā)

[Love and hatred have fundamental cause which are the worldly dhamma such as gain & loss. Due to these worldly dhamma, the quivering & agitation of the mind such as love & hatred occur. As Nāmarūpa can be unstable quivering due to sickness, ageing & death and worldly dhamma such as gain & loss, then] meditate as Calam = unstable and quivering.

4. PABHAṄGUTO

Upakkamena ceva sarasena ca pabhaṅgupagamanaśīlatāya **pabhaṅguto**. (Vism)

[As it has the nature of perishing in disarray due to one's own effort or others' effort or its own nature], meditate as Pabhaṅgu = it has the nature of perishing in disarray.

5. ADDHUVATO

Sabbāvatthanipātītāya, thirabhāvassa ca abhāvatāya **addhuvato**. (Vism)

[As there is the nature of dropping down; i.e. dying at any state of life such as at the young, tender playful age just like a fruit which can drop down from the tree at any time since the stage of a tender fruiting; and even if one does not drop down to die, there is no essence in any all ways, having no strong firmness], meditate as Addhuvam = there is no firm stability.

6. VIPARIṄĀMA DHAMMATO

Jarāya ceva maraṇena cāti Dvedhā pariṇāmapakatitāya **vipariṇāmadhammato**. (Vism)

[As there is the nature of being subjected to change = changing through 2 ways which are Jarā (Ṭhiti = duration) and death (Bhaṅga = perishing away)], it is Vipariṇāmaṃ = the nature of change (it means changing from Upāda stage to Ṭhiti = Jarā, Bhaṅga = maraṇa).

7. ASĀRAKATO

Dubbalatāya, pheggu viya sukhabhaṅjanīyatāya ca **asārakato**. (Vism)

[As it is feeble being perishable naturally and as it can be easily perished like sapwood], it is Asāraṃ = not having a firm essence.

8. VIBHAVATO

Vigatabhavatāya, vibhavasambhūtatāya ca **vibhavato**. (Vism)

[As having no growth, expansion or increment because it perishes away after arising and as there is the nature of annihilation base on Vibhava-taṅhā, Vibhava-diṭṭhi], it is Vibhavaṃ = it has the nature of annihilation.

9. MARAṄADHAMMATO = MACCU

Maraṇapakatitāya **marañadhammato**. (Vism)

[As there is the nature of death = perishing away], it is Marañadhammaṃ = Maccu = having the nature of death (= having the nature of perishing away).

10. SAṄKHATATO

Hetupaccayehi abhisankhatatāya **saṅkhatato**. (Vism)

[As being formed/ restored directly by hetu cause = Janaka cause and by the supporting Upatthambhaka cause = Paccaya cause], it is Saṅkhatam = being formed/ restored by causes again & again.

The causes which can produce Rūpa directly are Kamma; they are the Janaka causes = Hetu causes. The Kilesa-vatṭa causes being Avijjā Taṅhā Upādāna are the Upatthambhaka causes which support that past Kamma. However, kilesa-vatṭa support Kusala-kamma by Paccaya-satti such as Upanissaya. Kilesa-vatṭa support Akusala-kamma by Paccaya-satti such as Upanissaya and by causes such as Sahajāta.

Furthermore, Citta Utu & Āhāra are also the Upatthambhaka causes which support the Rūpa. Although Citta utu Āhāra produce some Cittaja Utuja, Āhāraja Rūpas and support some, it is not the same as the way kamma-satti produce Kammaja Rūpas. Citta support Cittaja Rūpas by Satti such as Sahajāta. Utu support Utuja Rūpas by Satti such as Upanissaya and Āhāra support Āhāraja Rūpas by Satti such as Āhāra Paccaya. As they are not Kamma-satti, they are not mentioned as Janaka causes but are mentioned as Upatthambhaka causes.

The Hetu cause (= Janaka cause) of Vipāka Nāma is kamma. Kilesa-vatṭa being Avijjā Tanhā Upādāna, is similar as mentioned for Rūpa above. Take note that the causes such as Vatthu, Ārammaṇa, Phassa etc. being the present causes of all Kusala, Akusala, Abyākata are the Upatthambhaka causes.

Meditate as 'Anicca', or 'Paloka' etc... on the Rūpa (Vedanā, Saññā, Saṅkhāra, Viññāṇa) which one is going to meditate upon, discerning it by insight according to the states explained above. These are the 10 enumeration for Anicca lakkhaṇā.

25 ENUMERATION OF DUKKHA LAKKHAṆĀ

Dukkhaṅca rogāghaṃ gaṇḍaṃ, sallābādhaṃ upaddavaṃ;
bhayītyūpasaggātāṇaṃ, aḷeṇāsaraṇaṃ vadhaṃ;
aghamūlaṃ ādīnavaṃ, sāsavaṃ māraāmiṣaṃ;
jātijjaraṃ byādhi sokaṃ, paridevamūpāyāsaṃ;
saṃkilesasabhāvakāṃ.

1. DUKKHATO

Uppādavayapaṭipīḷanatāya, dukkhavatthutāya ca **dukkhato**. (Vism)

Uppādavayapaṭipīḷanatāyāti uppādena, vayena ca pati pati khaṇe khaṇe taṃsamaṅgīno vibādhanasabhāvattā, tehi vā sayameva vibādhetabbattā. Udayabbayavanto hi dhammā abhiṇhaṃ tehi paṭipīḷitā eva honti, yā pīḷanā "saṅkhāradukkhatā"ti vuccati.

Dukkhavatthutāyāti tividhassāpi dukkhassa, saṃsāradukkhassa ca adhiṭṭhānabhāvato. (Mahāṭṭkā)

[As Nāmarūpa torture the person who is endowed with Nāmarūpa by oppressive arising and oppressive perishing away in every moment, or another way, the Nāmarūpa themselves are oppressed by constant incessant arising and perishing away; and being the basis-vatthu for

A. Dukkha Dukkha which is Dukkha-vedanā,

B. Vipariṇāma Dukkha which is Sukha-vedanā, (it means that it is Sukha at duration stage but Dukkha at perishing stage.)

C. Saṅkhāra Dukkha which are Upekkhā-vedanā and Nāmarūpa except Vedanā,

or in another way the basis for Saṃsāra-vatṭa Dukkha], Dukkhaṃ = it is the type of Dukkha which is despicable, mean and suffering.

SANĀKHĀRA DUKKHA- All Saṅkhāra Dhamma existing in the 3 Realms can be called as Saṅkhāra Dukkha. However as Dukkha Vedanā and Sukha Vedanā are separately called as Dukkha Dukkha and Vipariṇāma Dukkha respectively, here Upakkhā Vedanā and all Tebhūmaka Saṅkhāra Dhamma existing in the 3 Realms except Vedanā are mentioned as Saṅkhāra Dukkha. All these Tebhūmaka Nāmarūpa Saṅkhāra Dhamma are Saṅkhāra Dukkha because there is Saṅkhāta Dukkha which conditioned their arising and because of being oppressed by constant arising and perishing away.

2. ROGATO

Paccayayāpanīyatāya, rogamūlatāya ca rogato. (Vism)

[As the effect Nāmarūpa can exist only if the appropriate causes support, that is being adequately caused to exist by the causes; in another way, caused to exist by the appropriate causes; and as it is like the cause of chronic disease], it is Rogam = a painful bad disease.

[It means that as Nāmarūpa are the base where all bodily diseases and mental diseases occur, they are like chronic disease.]

3. AGHATO

Vigarahaṇīyatāya, avaddhiāvahanatāya, aghavatthutāya ca aghato. (Vism)

[As being like Akusala which is censured by Buddha and other Ariya person; and being able to bring about loss to beings; and being the basis where Akusala called Agha occur], it is Agham = loss / non-benefit.

4. GAṄḌATO

Dukkhatāsūlayogitāya, kilesāsucipaggharaṇatāya, uppādajarābhaṅgehi uddhumātaparipakka-pabhinnatāya ca gaṅḍato. (Vism)

[As being accompanied with suffering called the three types of Dukkha which are Dukkha Dukkha, Vipariṇāma Dukkha, Saṅkhāra Dukkha; being able to cause oozing with defilement Kilesa such as Rāga etc... by means of object or association (sampayutta) accordingly; being swollen as in the sudden arising phase Uppāda the present, not existing previously and being ripen as in the duration phase Thiti and being erupted as in the perishing phase Bhaṅga], it is Gaṅḍam = an unsightly boil.

Kilesāsucipaggharaṇatāya- “to cause oozing with defilement kilesa such as Rāga by means of object or association (Sampayutta) accordingly” is mentioned meaning that the arising of a subsequent Rāga taking the previous Rāga as object and the arising of Kilesa such as Rāga together with associates Citta Cetasika which take an object that can cause Kilesa. They are pus oozing from Nāmarūpa. It is just like pus oozing from a boil.

5. SALLATO

Pīḷājanakatāya, antotudanatāya, dunnīharaṇīyatāya ca sallato. (Vism)

[A] As it produces oppression by arising and perishing away;

[B] And like Dukkha Vedanā etc... penetrates within the body, when Saṅkhāra Dhamma arise in the body it pierces with arising & perishing away;

[C] And as the ‘spike’ Nāmarūpa Saṅkhāra Dukkha is very difficult to be pulled out except by the ‘tweeze’ Ariya-magga], Sallam = it is a spike that pierces.

6. ĀBĀDHATO

Aseribhāvajanakatāya, ābādhapadaṭṭhānatāya ca ābādhato. (Vism)

[A] like a patient who is severely sick and cannot move by himself in posture but is helped around by others, i.e. having a body which is depend upon others, similarly the khandha cannot arise by itself but is dependent upon others i.e. the causes,

[B] And as it is the cause of all diseases] Ābādham = it is an overwhelming torturous disease.

7. UPADDAVATO

Aviditānaṃyeva vipulānaṃ anattānaṃ āvahanato, sabbupaddavavatthutāya ca upaddavato. (Vism)

[1] As it can bring many unforeseen adversities such as punishment, old age, sickness, death, Apāya etc...

2) As it is the basis for all kinds of torturous adversity] Upaddavaṃ = it is torturous adversity.

8. BHAYATO

Sabbabhayaṇaṃ ākaratāya, dukkhavūpasamaśākhātassa paramassāsassa paṭipakkhabhūta-tāya ca bhayato. (Vism)

[A] As the Khandha is 'pit' of dangers such as the danger of present life and danger of future existence;

B) and as it is being opposite to the supreme relief Nibbāna called the cessation of all suffering], Bhayaṃ = it is a great, plentiful danger without happiness (it is a frightful danger.)

9. ITITO

Anekabyasaṇāvahanatāya itito. (Vism)

[As the khandha can bring a various types of loss/destruction], Iti = it is a terrifying danger.

10. UPASAGGATO

Anekehi anathehi anubaddhatāya, dosupasaṭṭhatāya, upasaggo viya anadhivāsanārahatāya ca upasaggato. (Vism)

[A] As it is always followed by loss such as loss of relatives in external and diseases in internal;

B) and as it is bound up with faults such as Rāga by means of object or associate (Sampayutta);

C) and as it is unbearable as if like diseases & distress caused by Yakkha and spirits], Upasaggaṃ = it is bound up with torturous adversity.

11. ATĀṄATO

Atāyaṇatāya ceva, alabbhaneyyakhematāya ca atāṇato. (Vism)

[A] As it cannot protect it from perishing away after arising, since it is natural the khandha perished away after arising;

B) As it is not able to get free from danger although there is the wish to protect it], Atāṇaṃ = there is no protection from danger.

12. ALEṆATO

Allīyitum anarahatāya allīnānampi ca leṇakiccākāyitāya aleṇato. (Vism)

[A] As the khandha is not worthy of being a shelter for one who fearing the danger of suffering wishes to seek a shelter;

B) and as it is not able to perform the function of eradicating suffering for those who are dependent upon the body (= Khandha) when in fear of suffering], Aleṇaṃ = it is danger being not a place to hide.

13. ASARAṆATO

Nissitānaṃ bhayaśārakattābhāvena asaraṇato. (Vism)

[As it is not able to eradicate suffering danger such as birth, old age, sickness, death etc. for those who fearing such danger seek refuge in it], Asaraṇaṃ = it is danger being not refuge.

14. VADHAKATO

Mittamukhasapatto viya vissāsaghātītāya vadhakato. (Vism)

[As it is just like an enemy, posing as a friend with smiling face, can kill the one whom he has become intimate with], Vadhaṃ = Vadhakaṃ = like a murderer who kills all the time, it kills in conventional truth, humans deities Brahma beings so that they exist no longer than three moments.

As it kills the one whom it has become intimate with and whom thinks that "Rūpa Vedanā Saññā Saṅkhāra Viññāṇa are happiness and not suffering" so the Khandha is Vissāsaghāti = the murderer who kills the one whom he has become intimate with. It is indeed true that beings in adversity because of holding the view regarding Khandha that "it is mine" = "etaṃ mama". It means that the Khandha called dukkha-sacca arise because of the tanhā-lobha called Samudaya-sacca. In another way, as in killing the one who has become intimate, so the Khandha kills the one it has become intimate with. Therefore it is called Vissāsaghāti.

15. AGHAMŪLATO

Aghahetutāya aghamūlato. (Vism)

Aghassapāpassahetutā aghahetutā. (Mahāṭīkā)

[As it is the fundamental cause of harsh unwholesome Akusala], Aghamūlaṃ = it is the root of loss and suffering.

16. ĀDĪNAVATO

Pavattidukkhataya, dukkhassa ca ādīnavatāya ādīnavato. atha vā ādīnaṃ vāti gacchati pavattatīti ādīnavo, kapaṇamanussassetam adhivacanam, khandhāpi ca kapaṇāyevāti ādīnavasadisatāya ādīnavato. (Vism)

Pavattidukkhatayāti bhavapavattidukkhabhāvato. bhavapavatti ca pañcannaṃ khandhānaṃ aniccādiākārena pavattanameva, so ca ādīnavo. yathāha "yaṃ bhikkhave pañcupādānakkhandha- dhā aniccā dukkhā vipariṇāmadhammā, ayaṃ bhikkhave pañcasu upādānakkhandhesu ādīnavo"ti. tenāha "dukkhassa ca ādīnavatāyā"ti. adīnanti bhāvanapūṃsakaniddeso yathā "ekamantan"ti, ativiya kapaṇanti attho. Bhusattho hi ayaṃ ā-kāro. (Mahāṭīkā)

[A) The Anicca etc. states of 5 khandha are called Bhava Pavatti = existence of Bhava. The presence of such states are also called the fault (Ādīnava) of Khandhas. As the Buddha had taught "Monks, the 5 Upādāna Khandhas are Anicca Dukkha Vipariṇāma Dhamma. Monks, this Anicca Dukkha Vipariṇāma Dhamma are the fault of the 5 Upādāna Khandha. Therefore as there is Bhava-pavatti-vaṭṭa-dukkha, that is the Anicca etc. states of 5 Khandha;

B) and as there are faults of 5 Khandha, Dukkha-sacca which are Anicca Dukkha Vipariṇāma Dhamma], Adīnavaṃ = it is a bad, defiling fault (It means the states which have Anicca, dukkha, Vipariṇāma Dhamma.

[In another way, a poor & destitute man is called Ādīnava. As 5 khandha is like that poor man who is destitute and have no refuge], Adīnavaṃ = it is poor & destitute, without refuge. (It means that after arising uppāda phase when reaching the perishing phase, Bhaṅga, there is nothing to rely upon to avoid being perished.)

17. SĀSAVATO

Āsavapadaṭṭhānatāya sāsavato. (Vism)

Āsavānaṃ ārammādinā paccayabhāvo āsavapadaṭṭhānatā. (Mahāṭīkā)

[the Kilelsa-vaṭṭa, being Avijjā-Tanhā-Upādāna, which is the fundamental cause of Nāmarūpa is Āsava Dhamma. These āsava Dhamma arise because 5 khandha, nāmarūpa support by means of Paccaya-satti such as Ārammaṇa-paccaya-satti. As 5 khandha, Nāmarūpa are the nearest cause padaṭṭhāna of Āsava Dhamma], Sāsavato = it is the development of the 4 Āsava Dhamma.

18. MĀRĀMISATO

Maccumārakilesamārānaṃ āmisabhūtatāya mārāmisato. (Vism)

Maccumārassa adhiṭṭhānabhāvena, kilesamārassa paccayabhāvena saṃvaḍḍhanato āmisabhūtatā, khandhāpi khandhānaṃ āmisabhūta paccayabhāvena saṃvaḍḍhanato, tadantogadhā abhisāṅkhārā. devaputtamārassa pana “mametana”ti adhimānavasena āmisabhāvoti khandhādīmārānampi imesaṃ yathārahaṃ āmisabhūtatā vattabbā. (Mahāṭīkā)

[There are 5 types of Māra, which are Devaputta Māra, Kilesa Māra, khandha Māra, Maccu Māra, AbhisāṅkhāraMāra, Among them, Kilesa Māra and Maccu Māra are directly mentioned in the commentary. The sub-commentary explained that all 5 Māra can be considered.

Khandas are the place where Maccu Māra which is death, occurs. (it means that if there is no khandha then death cannot occur). Khandhas are also the cause where Kilesas, being Avijjā-Taṇhā-Upādāna, are dependent upon and the cause of their increasing. As khandha is the cause of khandha and as khandha cause the increasing of khandha, khandha is the thing (āmisā) that khandha ‘eats’ and ‘chews’. Therefore khandha is the cause which khandha depend upon to arise and is also the cause of the increasing. Abhisāṅkhāra Māra, being the kusala & Akusala Saṅkhāra which can form a new life are included in the khandha. Khandha arise because of Abhisāṅkhāra Dhamma, Abhisāṅkhāra also arise according to khandha. The Abhisāṅkhāra are also the Nāma-khandha namely kusala saṅkhāra & Akusala saṅkhāra. As for Devaputta Māra understand that it as the Adhimāna Āmisā, which is perceiving as “Etaṃ mama = mametaṃ = all the states (Dhamma) are mine”. Therefore as 5 khandha are the thing that the Devaputta, kilesa, khandha, Maccu and Abhisāṅkhāra Māras - ‘eat, chew and use’], it is Mārāmisā = it is the thing that the 5 Māra (kilesa Māra, Maccu Māra) ‘eat, chew and use’.

19. JĀTIDHAMMATO

20. JARĀDHAMMATO

21. BYĀDHIDHAMMATO

Jāti-jarā-byādhi-maraṇapakatitāya Jāti-jarā-byādhi-maraṇadhammato. (Vism)

[As there is birth = arising phase, old age = duration phase, sickness],

19/ Jāti = it has arising phase,

20/ Jarā = it has duration phase,

21/ Byādhi = it has sickness.

(Maraṇa Dhammato is already included in the 10 enumeration of Anicca Characteristic.)

22. SOKADHAMMATO

23. PARIDEVADHAMMATO

24. UPĀYĀSADHAMMATO

Soka-parideva-upāyāsahetutāya soka-parideva-upāyāsadhammato. (Vism)

[As khandha are the causes of the arising of Soka, Parideva, Upāyāsa],

22/ soka = it has sorrow/ anxiety,

23/ Paridevaṃ = it has lamentation,

24/ Upāyāsa = it has despair.

25. SAṂKILESADHAMMATO

Taṇhādhiṭṭhiduccaritasamkilesānaṃ visayadhammatāya samkilesadhammato. (Vism)

Samkilesattayaggahaṇena tadekatthānaṃ dasannaṃ kilesavattthūnampi saṅgaho datṭhabbo. tadārammaṇā hi dhammā tadanativattanato samkilesikā eva. Tathā khuddā, taṇhā, jaṭādisu (khudātaṇhājarādīsū) sarīrassa, samkilesassa ca saṅgaho datṭhabbo. (Mahāṭīkā)

[As khandha are the object of Kilesa which make the mind process (or the living beings where

they occur) defiled together with 3 Saṃkilesa Dhamma which are Taṇhā Saṃkilesa, Diṭṭhi Saṃkilesa, Duccarita Saṃkilesa], Saṃkilesika Dhammaṃ = Saṃkilesa Sabhāvakaṃ = it increases the defilement of the 3 Taṇhā Diṭṭhi Duccarita or the 10 kilesas.

Study the above thoroughly. Then after having formed the Nāmarūpa into 5 groups by the 5 khandha method, meditate on each (of the enumeration), having discerned their respective meaning and nature, such as “Dukkha, Dukkha... Roga, Roga...” etc.

5 ENUMERATION OF ANATTA LAKKHAṆĀ

Anattāti ca paraṃ rittaṃ, tuccham suññanti tālisaṃ;
vedanādayo khandhāpi tatheva pañcakāpi vā.

1. ANATTATO

Sāmi-nivāsi-kāraka-vedakādhiṭṭhāyakavirahitatāya suññato. sayañca asāmikabhāvāditāya anattato. (Vism)

[As the 5 khandha itself does not have the nature of being Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka which are;

1. Sāmi Atta, which owns the body khandha
2. Nivāsi Atta, which lives always in every life, without changing although body khandha change
3. Kāraka Atta, which performs does all the work & function
4. Vedaka Atta, which feels the object
5. Adhiṭṭhāyaka Atta, which determines & decides on all the work & function], Anattā = it is not (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

2. SUÑÑATO

[As every khandha is void of Sāmi Atta, Nivāsi Atta, Kāraka Atta, Vedaka Atta, Adhiṭṭhāyaka Attas], Suññam = it is void of (Sāmi, Nivāsi, Kāraka, Vedaka, Adhiṭṭhāyaka) Atta.

3. PARATO

Avasatāya avidheyyatāya ca parato. (Vism)

Avasatāyāti avasavattanato. yathā payosatanto puriso payassa vasaṃ na gacchati. evaṃ subhasukhādibhāvena vasa vattetuṃ asakkuṇeyyato. avidheyyatāyāti “mā jīratha, mā mīrathā”ti ādinā vidhātuṃ asakkuṇeyyato. (Mahāṭīkā)

[Khandhas arise according to the causes as mentioned in the Paṭiccasamuppāda stage of discerning causal relationships. Like a man who has his own decision does not need to follow according to other's wish, similarly the khandha do not follow according to one's own wish such as wishing that pain Dukkha-vedanā does not arise, wishing that only pleasant Sukha-vedanā arise, wishing to be beautiful & good-looking etc. As it does not follow other's wish and is not able to give command such as “Do not be old; Do not be sick; Do not die”], Paraṃ = an outside stranger who is always not intimate.

4. RITTATO

Yathā parikappitehi dhuva-subha-sukhattabhāvehi rittatāya rittato. (Vism)

[Outside the Sāsana there are those who, holding wrong views Micchādiṭṭhi, believe that the Nāmarūpa, 5 khandha are (1) Dhuva = permanent state, (2) Subha = beautiful (3) Sukha = happiness (4) Atta. However these Nāmarūpa, 5 khandha are always empty of Dhuva, Subha,

Sukha, Atta which are believe to be so by those who have wrong views Micchā-ditthi. Therefore], Rittam = they are always without and empty of essence which are Dhuva, Subha, Sukha, Atta.

5. TUCCHATO

Rittatāyeva **tucchato** appakattā vā. appakampi hi loke tucchanti vuccati. (Vism)

[An essence which is Dhuva, Subha, Sukha, Atta does not exist in the 5 khandha, Nāmarūpa. Therefore as the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta], it is Tucchaṃ = it is worthless / in vain.

In another way, although the 5 khandha, Nāmarūpa are empty of Dhuva, Subha, Sukha, Atta, it is not that they do not exist in ultimate realities. they exist in arising phase, duration phase, perishing phase, (Uppāda-Ṭhiti-Bhaṅga). As the life time of ultimate realities, which occur in arising phase, duration phase, perishing phase, is very short so Nāmarūpa, ultimate reality can exist only for a very short time. As they can exist for a short time only, Tucchaṃ = it is worthless / in vain.

THE BASE CAUSE FOR BEING ANICCA DUKKHA ANATTA

Rūpaṃ bhikkhave aniccaṃ, yopi hetu yopi paccayo rūpassa uppādāya, sopi anicco. aniccasambhūtaṃ bhikkhave rūpaṃ, kuto niccaṃ bhavissati.

(samyuttanikāya.II.20, sahetuaniccasuttaṃ.)

Monks, rūpa is anicca. There are hetu cause = janaka cause which can produce the rūpa directly; there are also paccaya cause = upatthambhaka cause which supports it. These cause are anicca, Monks, how can the rūpa which is produced by anicca cause, be nicca

In accordance with the Buddha's teachings in such suttas since the causes themselves such as avijjā-taṅhā-upādāna-saṅkhāra-kamma which can produce five khandhā are anicca, dukkha anatta. So the effects nāmarūpa/ five khandha are also anicca, dukkha, anatta. The meditator must further meditate to realize by insight that as the causes themselves are anicca, dukkha, anatta, the effects are also anicca, dukkha, anatta.

200 VARIETIES OF NAYA-VIPASSANĀ

In rūpa khandhā or in each khandha there are

1. aniccānupassanā 10 enumerations
 2. dukkhānupassanā 25 enumerations
 3. anattānupassanā 5 enumerations,
- which is a total of 40 ways of discerning (bhāvanā).

As there are 40 ways of discerning in each khandhā so there are a total of 200 varieties of sammasanañāṇa called naya-vipassanā in the 5 khandhas.

Firstly meditate on anicca only of the 5 khandhas in vīthi such as cakkhudvāra vīthi according to the tables show in nāmakamaṭṭhāna stage, throughout every row (ie. sequence of mental process). Meditate on all 6 lines such as rūparammaṇa line. Meditate on internal and external alternately; then gradually meditate until the 40 ways of discerning are finished. The meditator must meditate for 40 times.

Similarly, meditate on all the 40 anupassanā one after another, from the successive pasts till the last future life by the 5 khandha method. There are also 40 times (of meditation). However it is better if able to meditate more. Meditate on internal and external.

If the meditator wants, he can meditate on these 40 ways of discerning by nāmarūpa method. Meditate on all 6 types of vīthi such as cakkhudvāra vīthi by the nāmarūpa method, internally and externally alternately. Then the meditator can meditate on the successive past lives till the last future life by the nāmarūpa method. Meditate on both internal and external. Meditate for many

times, again and again.

PAÑÑĀBHĀVANĀ CAN BE ACCOMPLISHED

evaṃ kālena rūpaṃ kālena arūpaṃ sammasitvāpi tilakkhaṇaṃ āropetvā anukkamena paṭipajjamāno eko paññābhāvanaṃ sampādeti. (Vism.xx. 705)

anukkamenāti udayabbayañāñadhigamānukkamena paññābhāvanaṃ sampādeti arahattaṃ adhigacchati. (Vism, mahāṭīkā.II.405)

If the meditator meditates vipassanā by the 5 khandha method or if possible by the 12 āyatana method, 18 dhātu method as well and by nāmarūpa method on -

1. Sometimes just rūpa only
2. Sometimes just nāma only
3. Sometimes rūpa and nāma paired together or in another way:
 1. Sometimes on just rūpa only
 2. Sometimes on just vedanā only
 3. Sometimes on just saññā only
 4. Sometimes on just saṅkhāra only
 5. Sometimes on just viññāṇa only
 6. Sometimes on internal
 7. Sometimes on external
 8. Sometimes on past, future, present in internal and external
 9. Sometimes anicca characteristic
 10. Sometimes dukkha characteristic
 11. Sometimes anatta characteristic,

and if he practises vipassanā meditation like that according to the stages of vipassanā ñāṇa might then paññā bhāvanā can be accomplished = arahatta phala can be attained. If it is not yet accomplished then it is necessary to meditate for many times, again and again.

If not able to accomplish it then one can switch to meditate by rūpasattaka method and arūpa sattaka method.

RŪPASATTAKAVIPASSANĀ METHOD OF MEDITATION

ādānanikkhepanato, vayovuddhatthagāmito;

āhārato ca ututo, kammato cāpi cittato;

dhammatārūpato satta, vitthārena vipassati. (Vism.xx. 706)

1. ĀDĀNANIKKHEPARŪPA METHOD

Meditate vipassanā on the three characteristics alternately of rūpa that exist in the period between paṭisandhi and cuti, internally and externally.

2. VAYOVUDDHATTHAGAṆMA METHOD

It is to meditate on the cessation stage by stage of life, assuming the life span of the meditator is 100 years, generally (It may be more or less).

- A. Dividing the 100 years into 3 periods as stages (33-34-33) years then it is 33 years in each (period/stage).
- B. Dividing the 100 years into 10 periods then it is 10 years in each period.
- C. Dividing the 100 years into 20 periods then it is 5 years in each period.
- D. Dividing the 100 years into 25 periods then it is 4 years in each period.
- E. Dividing the 100 years into 33 periods then it is 3 years in each period.
- F. Dividing the 100 years into 50 periods then it is 2 years in each period.
- G. Dividing the 100 years into 100 periods then it is 1 years in each period.
- H. Dividing the 100 years into 300 periods then it is in the period of each individual season (there are 3 seasons in Burma/Myanmar)
- I. Dividing the 100 years into 600 periods then it is 2 months in each period.

J. Dividing the 100 years into 2400 periods then it is one pakkha = 15 days in each period.

Meditate vipassanā on the three characteristics alternately of rūpas arising in each period, one period after another, gradually. Meditate to realize also that the rūpa existing in one period of life does not shift to go to the next period of life. Discern to realize that they perished at that moment.

After that divide the rūpas existing in one day:

1. into 2 periods namely day time and night time,
2. and into 3 periods for the day time namely morning, afternoon and evening and 3 periods for the night time namely night fall, midnight and before the break of dawn. (that means dividing into 6 periods for one day).

Meditate on the three characteristics alternately of the rūpa existing in each of these periods. (Assuming that the life span is 100 years, it is to meditate on the 6 periods in each and every day. It is not just to meditate on one day only). After meditating vipassanā like that then meditate on the 3 characteristics alternately of each of the following rūpa which exist in each of the 6 periods of one day:

1. the rūpas occurring while going forward
2. the rūpas occurring while returning
3. the rūpas occurring while looking straight
4. the rūpas occurring while looking aside. (It is to meditate on each day of the 100 years).

After that, in the moments of bodily postures (iriyāpatha) and comprehension of activities (sampajāna) involved in one day such as going for ward, returning etc., meditate vipassanā on the three characteristics of the rūpa occurring in each of the following 6 types;

1. rūpa occurring while lifting the foot from the ground,
2. rūpa occurring while pushing the raised foot forward (until where the other stationary foot is),
3. rūpa occurring while pushing the foot forward, going beyond the stationary foot.
4. rūpa occurring while putting the foot down, after having gone beyond the other stationary foot.
5. rūpa occurring while touching the ground,
6. rūpa occurring while the foot is pressing on the ground just before lifting it again for the next step.

(Understand that the instruction to meditate vipassanā on the three characteristics of the rūpa occurring while in those postures, iriyāpatha and activities, sampajāna are by way of upalakkhaṇa and nidassana, just like 'if shown just the shadow, one knows what it is'). Meditate on all bodily movements occurring daily during the 100 years.

3. ĀHĀRAMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the catusantatirūpa (which are produced by the 4 Causes, kamma-citta-utu-āhāra) that are occurring in the following 2 types of period of each day:

1. Catusantati rūpa that are occurring when one is hungry;
2. Catusantati rūpa that are occurring after having enter food sufficiently.

4. UTUMAYARŪPA METHOD

Meditate vipassanā on each of the 3 characteristics of the following rūpa occurring daily:

1. Catusantati rūpa that are occurring when it is hot.
2. Catusantati rūpa that are occurring when it is cold.

5. KAMMAJARŪPA METHOD

Meditate vipassanā on the 3 characteristics, having discerned the arising and perishing of the following rūpa in one dvāra without changing to another dvāra;

1. Cakkhudvāra = 54 types of rūpa arising in the eye
2. Sotadvāra = 54 types of rūpa arising in the ear
3. Ghānavdvāra = 54 types of rūpa arising in the nose

4. Jivhādvāra = 54 types of rūpa arising in the tongue
 5. Kāyadvāra = 44 types of rūpa arising in the body
 6. Manodvāra = 54 types of rūpa arising in the heart.
- It is to meditate vipassanā on each day rūpa of every dvāra.

6. CITTASAMUṬṬHĀNARŪPA METHOD

Meditate vipassanā on the 3 characteristics alternately of all the catusantatirūpa occurring daily as follow;

1. Somanassita = rūpa that are arising when being glad.
2. Domanassita = rūpa that are arising when being sad.

7 .DHAMMATĀRŪPA METHOD

The meditator most meditate on utujaojaṭṭhamaka rūpa, saddanavaka rūpakalāpa existing in the world of inanimate things / non-living things such as iron, brass, lead, gold, silver, pearl, ruby, cat's eye(gem), conch shell, crystal, coral, trees, water, earth, forest, mountains etc. which are anindriya baddha = not connected with indriya called kammaja rūpa such as jīvitindriya etc. Discern the 4 great elements existing in these inanimate things such as gold, silver, ruby, trees, water, earth, forest, mountains etc. by the light produced by vipassanā insight. When seeing the rūpakalāpa, discern the 8 or 9 types of ultimate reality paramattha rūpa existing in these kalāpa. Then meditate vipassanā on the three characteristics alternately of these ultimate reality rūpa.

Note: Rūpa from number 1 to 6 are rūpa of the animate or living world; meditate on both internal and external. As for number 7 dhammatā rūpa, it is inanimate anupādinna sankhāradhamma; meditate on external inanimate world only.

ARŪPA SATTAKA METHOD

There are 7 methods in the vipassanā meditation method of arūpasattaka which are kalāpa, yama-ka, khaṇika, paṭipāṭi, diṭṭhiugghāṭana, mānasamugghāṭana, nikantipariyādāna methods.

KALĀPA METHOD = METHOD IN GROUPING AS A WHOLE

The mind which is meditating vipassanā on the rūpa in the 7 rūpasattaka methods as anicca (or dukkha or anatta) alternately is meditated upon again by a subsequent vipassanā mind as anicca (or dukkha or anatta) alternately. this method is called kalāpa method.

Meditate as 'anicca' on the rūpa in the 7 rūpasattaka methods after having grouped then as a whole without separating the 7 methods such as ādānanikkhepa rūpa etc. That vipassanā mind which is meditating as 'anicca' is to be meditated upon again by a subsequent vipassanā mind as anicca; then by a subsequent vipassanā mind as 'dukkha'; then by a subsequent vipassanā mind as 'anatta'.

Also, meditate as 'dukkha' on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as dukkha is to be meditated upon again by a subsequent vipassanā mind as anicca; then meditate vipassanā as dukkha; then as anatta.

Further more meditate as anatta on the rūpa in the 7 methods (as a whole). That vipassanā mind which is meditating as anatta is to be meditated upon again by a subsequent vipassanā mind as anicca, then as dukkha, then as anatta. This method is called kalāpa method. It is the vipassanā meditation on the rūpa in the 7 methods, grouping then as a whole.

PREVIOUS VIPASSANĀ MIND, SUBSEQUENT VIPASSANĀ MIND

It is mentioned in the nāṇavibhaṅga commentary (abhidhamma commentary) that the mind which is meditating vipassanā (for phuthujana and sekkha) is mahākusala manodvārikajavana vīthi mind process.

Sekkhā vā puthujjanā vā kusalaṃ aniccato dukkhato anattato vipassanti. kusale niruddhe vipāko tadārammaṇatā uppajjati. (Paṭṭhāna.I.133)

Sekkhāriya persons and puthujjana persons meditate vipassanā on kusala dhamma as anicca, dukkha, anatta. When the kusala dhamma = vipassanā kusalajavana ceased then subsequent to that vipassanā kusalajavana, kāmāvacara vipāka tadārammaṇa arise.

Tam kusalassa javanassa ārammaṇabūtaṃ vipassitakusalaṃ ārammaṇaṃ katvā uppajjati attho. (Abhidhamma aṭṭhakathā.III.436)

Kāmāvacara vipāka citta arise, functioning as tadārammaṇa, taking as object the kusala dhamma which is the object of that vipassanā kusalajavana. (abhidhamma aṭṭhakathā.III.436)

Take note that in accordance with the above text, subsequent to the not matured yet taruna vipassanā javana, tadārammaṇa can arise.

Tilakkhaṇārammaṇikavipassanāya tadārammaṇaṃ na labbhati. vuṭṭhānagāminiyā balavavipassanāya tadārammaṇaṃ na labbhati. (abhidhamma aṭṭhakathā.II.147)

According to the explanation of the above commentary, take note that subsequent to the powerful balavavipassanā javana, tadārammaṇa cannot arise. Therefore there are 2 types as to whether tadārammaṇa arise or do not arise subsequent to vipassanā javana. The vipassanā manodvārika javana vithi mind processes are as follows:

VIPASSANĀ MANODVĀRIKAJAVANAVĪTHI

manodvāravajana (1)	javana (7)	sahetuka tadārammaṇa (2)	/ahetuka tadārammaṇa (2)
accompanied with ñāna and pīti - 12	34	34	/12/11
accompanied with ñāna but not with pīti - 12	33	33	/11/11
accompanied with pīti but not with ñāna - 12	33	33	/12/11
not accompanied with ñāna and pīti - 12	32	32	/11/11

Take note that the whole manodvārikajavana vīthi mind process together with the accompanying mental factors (cetasikas) are called as:

1. the mind which is meditating as anicca; the mind meditating as dukkha; the mind meditating as anatta.
2. the 1st mind, 2nd mind etc.
3. the previous mind, the subsequent mind, by means of ekatta method.

The reason is that the object of the 1st manodvārika vipassanā mind process is the rūpa dhamma of the 7 methods; and the object of the 2nd manodvārika vipassanājavana vīthi is the 1st manodvārika vipassanā javana mind process = nāma dhamma. It is extremely difficult that in the javana vīthi mind process which has only one āvajjana, one mind takes rūpa as object and another mind takes nāma as object. Therefore take note that the vīthi which takes rūpa as object is one vīthi and the vīthi which takes nāma as object is another vīthi. Take note that the whole of one vīthi mind process is called previous mind or subsequent mind etc. by the ekatta method. Tadārammaṇa may or may not arise. If tadārammaṇa arises then it may be ahetuka tadārammaṇa or sahetuka tadārammaṇa accordingly.

2.YAMAKA = METHOD BY PAIRS

After having meditated as anicca on the ādānanikkhapa rūpa, meditate vipassanā on that meditating mind by a subsequent mind as anicca, as dukkha, as anatta separately. (Note that it is similar for having meditated as dukkha and as anatta).

Take note that the method is the same in vayovuddhatthaṅgama rūpa, āhāramaya rūpa, utumaya rūpa, kammaja rūpa, cittasamuṭṭhāna rūpa and dhammatā rūpa. In the kalāpa method, the rūpa in the 7 methods are meditated upon as a whole, without differentiating the method; but as for the yamaka method, meditate after having separated them into individual methods. This is the only difference.

However, although it is to meditate after having separated the individual methods, it is necessary to meditate thoroughly in each method. This is especially so in the *vayovuttāṅgama rūpa* of the *rūpa sattaka*; (meditate on the *rūpa* and then meditate on the meditating *vipassanā* mind thoroughly according to the divided stage of periods of life such as) meditate on the *rūpa* of the 1st periods of life then meditate again on the meditating insight = meditating mind; after that meditate on the *rūpa* of the 2nd periods of life then meditate = again on the meditating insight = meditating mind; etc. Understand that the way is the same for the other *rūpa*.

3. METHOD BY KHANĪKA

The meditator meditates on the *ādānanikkhepa rūpa* as *anicca* and then;

1. he meditates on that 1st meditating mind (1st *vipassanā manodvārikajavana vīthi*) by a 2nd mind (= 2nd *vipassanā manodvārikajavana vīthi* mind),
2. then on the 2nd mind by a 3rd mind,
3. then on the 3rd mind by a 4th mind,
4. then on the 4th mind by a 5th mind, as *anicca*. (Also meditate as *dukkha* and as *anatta* alternately.)

Note that the way is the same in meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*. Understand that it is similar for the other *rūpa* such as *vayovuddhatthaṅgama rūpa* etc. Meditate on the *rūpa* according to the *rūpasattaka* methods and at each time (i.e. at each method), the *vipassanā manodvārikajavana vīthi* meditating on the *rūpa* must be meditated upon in 4 sequences (as above). It is the meditation on a preceding *vipassanā manodvārikajavana vīthi* mind process.

4. METHOD BY PAṬIPĀṬI

After having meditated on *ādānanikkhepa rūpa* as *anicca*, then meditate as *anicca*:

1. on that 1st mind which is meditating like that by a 2nd mind
2. then on that 2nd mind by a 3rd mind
3. then on that 3rd mind by a 4th mind
4. then on that 4th mind by a 5th mind
5. then on that 5th mind by a 6th mind
6. then on that 6th mind by a 7th mind
7. then on that 7th mind by a 8th mind
8. then on that 8th mind by a 9th mind
9. then on that 9th mind by a 10th mind
10. then on that 10th mind by a 11th mind.

Also meditate as *dukkha* and as *anatta*. [Understand that the way is the same for meditating on *ādānanikkhepa rūpa* as *dukkha* and as *anatta*; and also for meditating on the other *rūpa* such as *vayovuddhatthaṅgama rūpa* etc. as *anicca* or as *dukkha* or as *anatta*.]

5. DIṬṬHIUGGHĀṬANA = METHOD BY REMOVING WRONG VIEWS DIṬṬHI

If meditate *vipassanā* on the *saṅkhāra dhammas* states of *anatta* (= as *anatta*) thoroughly then it means the removal of *diṭṭhi*. [*Anattānupassanāñāṇa* which has the support of *aniccānupassanāñāṇa* and *dukkhānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *diṭṭhi* = *attadiṭṭhi*].

6. MĀNAUGGHĀṬANA = METHOD BY REMOVING MĀNA

If meditate *vipassanā* on the *saṅkhāra dhamma*'s states of *anicca* (= as *anicca*) thoroughly then it means the removal of *māna*. [*aniccānupassanāñāṇa* which has the support of *dukkhānupassanāñāṇa* and *anattānupassanāñāṇa* by means of powerful *upanissaya-paccaya-satti* force can remove *māna*].

7. NIKANTI PARIYĀDĀNA = METHOD SUCH THAT TAṆHĀ NIKANTI IS ENDED AND NOT TO ARISE

If meditate vipassanā on the saṅkhāra dhamma's states of dukkha (= as dukkha) thoroughly then it means the ending of nikanti which is the subtle taṇhā. [dukkhānupassanāñāṇa which gets the support of aniccānupassanāñāṇa and anattānupassanāñāṇa by means of powerful upanissaya-paccaya-satti can end taṇhā; therefore taṇhā does not arises.]

CAUTION: Meditating on just anatta only of saṅkhāra dhamma then anattānupassanāñāṇa cannot remove diṭṭhi; meditating on just dukkha only then dukkhānupassanāñāṇa cannot end taṇhā; meditating on just anicca only then aniccānupassanāñāṇa cannot remove māna. Only if one anupassanāñāṇa is supported by remaining 2 anupassanāñāṇa then that anupassanāñāṇa can remove the relevant defilements kilesa. (Look in Vism.xx. 721 and Mahāṭṭkā.II. 415-416)

In accordance with the above instruction after having meditated vipassanā thorough on the three characteristics alternately of saṅkhā dhamma existing in the 3 periods, internally and externally by means of rūpa nāma method, 5 khandha method, paṭiccasamupāda method then meditate;

1. on mainly anicca only
2. on mainly dukkha only
3. on mainly anatta only,

of these saṅkhāra dhamma for at least one sitting (meditation) on each. How could the perception of soul/atta in saṅkhāradhamma occur in the insight of the meditator whose insight of anattānupassanā on saṅkhāradhamma existing in the 3 periods past-future-present internally and externally is matured Similarly, how could the perception of permanency (nicca) in saṅkhāradhamma occur in the insight of the meditator whose insight of aniccānupassanā on saṅkhāradhamma is matured Similarly, how could the conceited māna view as 'I, I' occur. Māna views arise only in those who have the perception of permanency. Similarly, how could the perception of happiness (suka) in saṅkhāradhamma occur in the insight of the meditator whose insight of dukkhānupassanā on saṅkhāradhamma is matured Attachment, taṇhānikanti can occur in the mental process of those who have the perception of happiness, sukha in saṅkhāradhamma. Therefore taṇhānikanti, attachment cannot occur in the meditator whose insight of dukkhānupassanā is matured.

BECAME PROFICIENT

Ettāvatā panassa rūpakammaṭṭhānampi arūpakammaṭṭhānampi paṇaṇaṃ hoti.
(Vism.xx. 721)

If able to meditate skilfully by means of both rūpasattaka and arūpasattaka methods internally and externally then the meditator becomes proficient in rūpa kammaṭṭhāna and nāma kammaṭṭhāna.

It is much better if able to meditate on past-future-present internally and externally.

SAMMASANAÑĀṆA STAGE IS FINISHED

UDAYABBAYA-ÑĀṆA STAGE

RŪPA AND NĀMA METHOD + 5 KHANDHA METHOD

The objects of udayabbaya-ñāṇa are khadhā, āyatana, dhātu, saccā, paṭiccasamuppāda factors. As for the paṭiccasamuppāda factors, only the factors from avijjā to bhava are included in the list of the objects of udayabbayānupassanā-ñāṇa. (paṭisaṃ. 52)

Those who want to try to attain udayabbayānupassanāñāṇa firstly meditate vipassanā thoroughly sometimes on anicca lakkhaṇa, sometimes on dukkha lakkhaṇa, sometimes on anatta lakkhaṇa of the present (paccuppanna).

1. of just rūpa only (internally and externally alternately)
2. then of just nāma only (internally and externally alternately)
3. then of just nāma and rūpa together (internally and externally alternately)

In meditating on just rūpa only or on just nāma only in every line of all the 6 types of vīthi such as cakkhudvāra vīthi, meditate until attaining khaṇapaccuppanna. Similarly meditate vipassanā thoroughly by means of the 5 khandha method, sometime on anicca characteristics, sometimes on dukkha characteristic, sometimes on anatta characteristic until attaining khaṇapaccuppanna of:

1. just rūpa only
2. then just vedanā only
3. then just saññā only
4. then just saṅkhāra
5. then just viññāna only.

Meditate one round on internal, then one round on external.

Similarly meditate vipassanā on three characteristics alternately of the paṭiccasamuppāda factors namely avijjā-saṅkhāra-viññāna-nāmarūpa-salāyatana-phassa-vedanā-tanhā-upādāna-bhava (= kam-mabhava + upapattibhava), having taken as object only the arising and perishing of these factors, without linking the causes and effects.

PAST, FUTURE, PRESENT, INTERNAL, EXTERNAL

If the meditator is able to meditate vipassanā thoroughly until attaining khaṇapaccuppanna on the saṅkhāra dhamma of the present and if the insight is also clear then meditate vipassanā thoroughly

1. sometimes on anicca characteristics
2. sometimes on dukkha characteristics
3. sometimes on anatta characteristics,

From the successive past till the present, from the present till the last future by the nāma rūpa method and 5 khandha method, one round internally, one round externally of:

1. just rūpa only
2. just nāma only
3. nāma and rūpa together and then
1. of just rūpa only
2. of just vedanā only
3. of just saññā only
4. of just saṅkhāra only
5. of just viññāna only.

It is necessary to meditate for many times on anicca, then for many times on dukkha, then for many times on anatta. After meditated for many times like that the meditator can meditate for a rather long time, mainly on one of the characteristics which is best for him, If the meditator is satisfied and if the arising and perishing appear very clearly and quickly to the insight, attaining khaṇapaccuppanna then he can switch to meditate by the udayabbaya-ñāṇa detailed method.

UDAYABBA YA-ÑĀNA DETAILED METHOD OF MEDITATION

1. SAMUDAYA-DHAMMĀNUPASSĪ = UDAYADASSANA = MEDITATION ON JUST ARISING ONLY

In Mahāsatipatṭhāna-sutta taught to meditate in 3 ways at every satipatṭhāna as:

1. samudayadhammānupassī
2. veyyadhammānupassī
3. samudayaveyyadhammānupassī.

Venerable Sāriputta, the general of the dhamma taught the meaning of that teaching in Paṭisambhidāmagga as 'avijjā samudayā, rūpa samudayo' etc. The meditator must practise the udayabbaya detailed method in accordance with those instructions. As an example, the rūpa khandhā and 4 nāma khandhā such as vedanā khandhā (in paṭisandhi) are shown here. The meditator who has already completed the discernment of causal relationships = paṭicca samuppāda 5th method, will be able to meditate on the 5 khandhā in each mind moment (= in each mind shown in the tables of nāma kammaṭṭhāna). As in the discernment of causal relationship paṭiccasamuppāda 5th method, here it is to meditate to realize the causal relationships by insight.

RŪPAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi (kammaja) rūpa arises.
2. Because of the arising of taṇhā (20), paṭisandhi (kammaja) rūpa arises.
3. Because of the arising of upādāna (20), paṭisandhi (kammaja) rūpa arises.
4. Because of the arising of saṅkhāra (34), paṭisandhi (kammaja) rūpa arises.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi (kammaja) rūpa arises.
* the arising of kammaja-rūpa
6. Because of the arising of citta, cittaja-rūpa arise.
* the arising of cittaja-rūpa
7. Because of the arising of utu, utuja-rūpa arise.
* the arising of utuja-rūpa
8. Because of the arising of āhāra, āhāraja-rūpa arise.
* the arising of āhāraja-rūpa

NOTE: There is only kammaja-rūpa at the time of paṭisandhi, especially at the time of the arising upāda of paṭisandhi. There are no cittaja-rūpa, utuja-rūpa, āhāraja-rūpa yet; they are shown only for the rūpakkhandhā existing in the subsequent mind moment.

PAṬISANDHI VEDANĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi vedanā arise.
2. Because of the arising of taṇhā (20), paṭisandhi vedanā arise.
3. Because of the arising of upādāna (20), paṭisandhi vedanā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi vedanā arise.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi vedanā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi vedanā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi vedanā arise.
8. Because of the arising of phassa (= 34-vedanā = 33), paṭisandhi vedanā arise.
* The arising of paṭisandhi vedanā.

PAṬISANDHI SAÑÑĀKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi saññā arise.
2. Because of the arising of taṇhā (20), paṭisandhi saññā arise.
3. Because of the arising of upādāna (20), paṭisandhi saññā arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saññā arise.
5. Because of the arising of kamma (kammaṣatti force of 34), paṭisandhi saññā arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saññā arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saññā arise.

8. Because of the arising of phassa (= 34-saññā = 33), paṭisandhi saññā arise.
* The arising of paṭisandhi saññā.

PAṬISANDHI SAṆKHĀRAKKHANDHĀ (Cetanā)

1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of phassa (= 34-cetanā = 33), paṭisandhi saṅkhāra arise.
* The arising of paṭisandhi saṅkhāra.

PAṬISANDHI SAṆKHĀRAKKHANDHĀ (= 34-vedanā-saññā-viññāṇa = 31)

1. Because of the arising of avijjā (20), paṭisandhi saṅkhāra arise.
2. Because of the arising of taṇhā (20), paṭisandhi saṅkhāra arise.
3. Because of the arising of upādāna (20), paṭisandhi saṅkhāra arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi saṅkhāra arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi saṅkhāra arise.
6. Because of the arising of vatthu (= hadayavatthu), paṭisandhi saṅkhāra arise.
7. Because of the arising of object (= object of paṭisandhi mind), paṭisandhi saṅkhāra arise.
8. Because of the arising of the remaining 3 nāma khandā, paṭisandhi saṅkhāra arise.
* The arising of paṭisandhi saṅkhāra.

(The remaining 3 nāma khandā means vedanākkhandhā-saññākkhandhā-viññāṇa kkhadhā. In nāma 34, leaving out these 3 khandā, the 31 cetasika are the effects. Therefore the remaining 3 vedanā, saññā, viññāṇa are the cause.)

PAṬISANDHI VIÑÑĀṆAKKHANDHĀ

1. Because of the arising of avijjā (20), paṭisandhi viññāṇa arise.
2. Because of the arising of taṇhā (20), paṭisandhi viññāṇa arise.
3. Because of the arising of upādāna (20), paṭisandhi viññāṇa arise.
4. Because of the arising of saṅkhāra (34), paṭisandhi viññāṇa arise.
5. Because of the arising of kamma (kammāsatti force of 34), paṭisandhi viññāṇa arise.
6. Because of the arising nāma rūpa, paṭisandhi viññāṇa arise.

* The arising of paṭisandhi viññāṇa.

nāma = accompanied cetasika (33)

rūpa = hadayavatthu (= rūpa 30) + (object rūpa)

Base on this method, meditate on the 5 khandā of every mind moment shown in the nāma kammaṭṭhāna tables such as bhavaṅga 5 khandā, cuti 5 khandā, pañcadvārāvajjana 5 khandā, cakkhuvīññāṇa 5 khandā etc. For those who are already skillful in discerning the cause and effects by the paṭiccasamuppāda 5th method, the discernment here are usually not difficult.

NOTE: Here, avijjā-taṇhā-upādāna is shown as (20) and saṅkhāra as (34) are taken as an example only. Discern and meditate according to that which had arise, is arising, will arise in the nāma-rūpa process of one self. The quantity of citta cetasika may vary; it may be kusala saṅkhāra or akusala saṅkhāra. Discern as much as one can, from the successive pasts till the last future.

2. VAYADHAMMĀNUPASSĪ = VAYADASSANA = MEDITATION ON JUST PERISHING ONLY

Avijjānirodhā rūpanirodhoti paccayanirodhatṭhena rūpakkhandhassa vayaṃ passati.
(paṭisam. 54)

Avijjānirodhā rūpanirodhoti aggamaggañāṇena avijjāya anuppādanirodhato anāgatassa rūpassa anuppādanirodho hoti paccayābhāve abhāvato.

(Vism, mahāṭikā.II.421)

The meditator who realizes clearly that the arising of the effects such as rūpa is produced by the causes such as avijjā by vipassanā insight 'eye' can easily discern that "because of the cessation of the cause such as avijjā in which there is no more arising due to arahattamagga = anuppādanirodha cessation, then the effects such as rūpa ceased in which there is no more arising = anuppādanirodha cessation", if he discerns with vipassanā insight the period when attaining arahattamagga in future and the period after parinibbānacuti. In this case the meditator should know about uppādanirodha and anuppādanirodha.

Uppādanirodha - The cause saṅkhāra dhamma as well as the effect saṅkhāra dhamma are just saṅkhāra dhamma which perish away after arising. The successive perishing after arising (arising & perishing), being the states of anicca is called uppādanirodha. As long as the cause are supporting successively, the effect will exist in this way successively arising & perishing away = uppādanirodha. (Note that the cause is also effect saṅkhāra dhamma which arise because of its respective cause). After perishing away, as the cause is not yet ended or exhausted, it arises and perishes again is called uppādanirodha. It is the cessation which still has arising. It is also called khaṇikanirodha.

Anuppādanirodha - Each sotāpattimagga, sakadāgāmicamma, anāgāmicamma totally eradicate the kilesa concerned. Arahattamagga called aggamaggañāṇas = the noblest magga totally eradicate the remaining kilesa such as avijjā. When the ariyamaggañāṇa up till arahattamagga totally eradicate the kilesa concerned then these kilesa do not arise again in the nāma-rūpa khandhā process at all. They totally ceased without arising again, such cessation is called anuppādanirodha.

When causes such as avijjā totally ceased without arising again, i.e. anuppādanirodha then the group of effects such as rūpa which could further arise if causes are not exhausted yet also ceased without arising again, having no condition to further arise in the future after parinibbānacuti. It is also called anuppādanirodha. They ceased because when there are no cause then effects also cannot arise.

The meditator must meditate to discern the nature of that of that anuppādanirodha, having sent the vipassanā insight = by vipassanā insight towards the future till attaining arahatta-magga and towards the future till parinibbānacuti. Only when realized by vipassanā insight "eye" precisely that "because of the cessation of the causes as anuppādanirodha, the effects also ceased as anuppādanirodha", then further meditate on the followings.

MEDITATION ON RŪPAKKHANDHĀ

1. Because of the cessation of avijjā, (kammaja) rūpa cease.
2. Because of the cessation of tanhā, (kammaja) rūpa cease.
3. Because of the cessation of upādāna, (kammaja) rūpa cease.
4. Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
5. Because of the cessation of kamma, (kammaja) rūpa cease.

(This is anuppādanirodha. It is the cessation of future rūpa which ceased without arising again)

* Cessation of kammaja-rūpa = perishing away. (uppādanirodha)

6. Because of the cessation of citta, cittaja-rūpa cease. (anuppādanirodha)

* Cessation of cittaja-rūpa = perishing away. (uppādanirodha)

7. Because of the cessation of utu, utuja-rūpa cease: (anuppādanirodha)

* Cessation of utuja-rūpa =perishing away. (uppādanirodha)

8. Because of the cessation of āhāra, āhāraja-rūpa cease: (anuppādanirodha)

* Cessation of āhāraja-rūpa =perishing away. (uppādanirodha)

In these discernment the meditator must meditate to realize clearly the two types of cessation, anuppādanirodha = cessation in which there is no arising again subsequently and uppādanirodha = cessation in which there is arising again subsequently. In patisambhidāmagga pāli on page 53 (Burmese script) uppādanirodha is called as vipariṇāmalakkhaṇa. It is the momentary perishing of

saṅkhāradhamma. In this discernment also, discern all kusala and akusala javana vīthi as shown in nāma kammaṭṭhāna tables of the 6 lines such as rūpārammaṇa line, forming 5 khandhā in every mind moment (as mentioned in the paṭiccasamuppāda 5th method). Meditate on internal and external alternately. In discerning like that, the discernment of cakkhuviññāṇa vedanakkhandhā is shown as follows based on that in the nāmakkhandhā stage.

MEDITATION ON CAKKHUVIÑÑĀṆA-VEDANĀKKHANDHĀ

1. Because of the cessation of avijjā, cakkhuviññāṇa vedanā cease.
2. Because of the cessation of taṇhā, cakkhuviññāṇa vedanā cease.
3. Because of the cessation of upādāna, cakkhuviññāṇa vedanā cease.
4. Because of the cessation of saṅkhāra, cakkhuviññāṇa vedanā cease.
5. Because of the cessation of kamma, cakkhuviññāṇa vedanā cease.
6. Because of the cessation of cakkhuvatthu rūpa, cakkhuviññāṇa vedanā cease.
7. Because of the cessation of rūpārammaṇa, cakkhuviññāṇa vedanā cease.
8. Because of the cessation of cakkhusamphassa (= 7), cakkhuviññāṇa vedanā cease.
9. Because of the cessation of āloka (= light), cakkhuviññāṇa vedanā cease.
10. Because of the cessation of manasikāra (= pañcadvārāvajjana = 11), cakkhuviññāṇa vedanā cease. (anuppādanirodha)

* Cessation of cakkhuviññāṇa vedanā. (anuppādanirodha)

Meditate in the same way, from the successive pasts till the last future as far as one can.

3. SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

UDAYA-VAYADASSANA = DISCERNING ARISING AND PERISHING

Samudayadhammānupassī vā kāyasmim viharati, vayadhammānupassī vā kāyasmim viharati, samudayavayadhammānupassī vā kāyasmim viharati.

(mahāsatiṭṭhāna sutta, majjhima nikāya.I.71)

Avijjāsamudayā rūpasamudayo ...pe... avijjānirodhā rūpanirodho.

(paṭisam. 53-54)

Tesaṃ vasena evampi rūpassa udayo evampi rūpassa vayo, evampi rūpaṃ udeti, evampi rūpaṃ vetīti paccayato ceva khaṇato ca vitthārena manasikāraṃ karoti. (Vism. II.267, §724)

In accordance with the instructions of pāli and commentary as above, the meditator who is trying to practise the udayabbaya detailed method must meditate linking cause and effect again and again, having discerned by vipassanā insight that 'because of the arising of the cause, effect arise; because of the cessation of the cause, effect cease'.

In meditating like that, it is mentioned:

Sappaccayanāmarūpavasena tilakkhaṇaṃ āropetvā vipassanāpaṭipāṭiyā "aniccaṃ dukkhaṃ anattā"ti sammāsanto vicarati. (mūlapaṇṇāsa, commentary.I.281).

In accordance with this instruction of the commentary, the meditator must meditate on the three characteristics alternately of both the cause and effect. Therefore, here having linked the cause and effects, the vipassanā meditation on their anicca characteristic is shown as follows. Understand that the method is the same for the vipassanā meditation on their dukkha and anatta characteristics.

UDAYA-VAYA-DASSANA RŪPAKKHANDHĀ

1. Because of the arising of avijjā, (kammaja) rūpa arise.
Because of the cessation of avijjā, (kammaja) rūpa cease.
avijjā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (kammaja) rūpa arise.
Because of the cessation of taṇhā, (kammaja) rūpa cease.
taṇhā = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
3. Because of the arising of upādāna, (kammaja) rūpa arise.
Because of the cessation of upādāna, (kammaja) rūpa cease.

- upādāna = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (kammaja) rūpa arise.
Because of the cessation of saṅkhāra, (kammaja) rūpa cease.
saṅkhāra = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
5. Because of the arising of kamma, (kammaja) rūpa arise.
Because of the cessation of kamma, (kammaja) rūpa cease.
kamma = (arising-perishing) anicca; (kammaja) rūpa = (arising-perishing) anicca.
6. Because of the arising of citta, (cittaja) rūpa arise;
Because of the cessation of citta, (cittaja) rūpa cease.
citta = (arising-perishing) anicca; (cittaja) rūpa = (arising-perishing) anicca.
7. Because of the arising of utu, (utuja) rūpa arise.
Because of the cessation of utu, (utuja) rūpa cease.
utu = (arising-perishing) anicca; (utuja) rūpa = (arising-perishing) anicca.
8. Because of the arising of āhāra, (āhāraja) rūpa arise.
Because of the cessation of āhāra, (āhāraja) rūpa cease.
āhāra = (arising-perishing) anicca; (āhāraja) rūpa = (arising-perishing) anicca.

MEDITATION ON CAKKHUVIÑÑĀNA-VEDANĀKKHANDHĀ

1. Because of the arising of avijjā, (cakkhuviññāna) vedanā arise.
Because of the cessation of avijjā, (cakkhuviññāna) vedanā cease.
avijjā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
2. Because of the arising of taṇhā, (cakkhuviññāna) vedanā arise.
Because of the cessation of taṇhā, (cakkhuviññāna) vedanā cease.
taṇhā = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
3. Because of the arising of upādāna, (cakkhuviññāna) vedanā arise.
Because of the cessation of upādāna, (cakkhuviññāna) vedanā cease.
upādāna = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
4. Because of the arising of saṅkhāra, (cakkhuviññāna) vedanā arise.
Because of the cessation of saṅkhāra, (cakkhuviññāna) vedanā cease.
saṅkhāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
5. Because of the arising of kamma, (cakkhuviññāna) vedanā arise.
Because of the cessation of kamma, (cakkhuviññāna) vedanā cease.
kamma = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
6. Because of the arising of cakkhuvatthu, (cakkhuviññāna) vedanā arise.
Because of the cessation of cakkhuvatthu, (cakkhuviññāna) vedanā cease.
cakkhuvatthu = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
7. Because of the arising of rūparammaṇa, (cakkhuviññāna) vedanā arise.
Because of the cessation of rūparammaṇa, (cakkhuviññāna) vedanā cease.
rūparammaṇa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
8. Because of the arising of cakkhusamphassa, (cakkhuviññāna) vedanā arise.
Because of the cessation of cakkhusamphassa, (cakkhuviññāna) vedanā cease.
cakkhusamphassa = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
9. Because of the arising of āloka, (cakkhuviññāna) vedanā arise.
Because of the cessation of āloka, (cakkhuviññāna) vedanā cease.
āloka = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.
10. Because of the arising of manasikāra (pañcadvārāvajjana), (cakkhuviññāna) vedanā arise.
Because of the cessation of manasikāra, (cakkhuviññāna) vedanā cease.
manasikāra = (arising-perishing) anicca; (cakkhuviññāna) vedanā = (arising-perishing) anicca.

EXPLANATION

Meditators who are already skillful and proficient in the paṭiccasamuppāda 5th method can

meditate based on the above shown to this extent. This udayabbaya detailed method must practised on every mind moment shown in the nāma kammaṭṭhāna tables, having formed the 5 khandhā.

In this meditation the meditator can meditate, having discerned by vipassanā insight the causal relationships between the 1st past life causes and present life effects. He can also meditate after having discerned by vipassanā insight the causal relationships between the 2nd past life causes and the 1st past life effects; and the causal relationships between the present life causes and futures life effects. These are the meditation where the meditator can meditate on the successive past lives and successive future lives, having discerned by vipassanā insight the causal relationships between the respective causes and effects as mentioned in the paṭiccasamuppāda 5th method.

If the meditator wants he can meditate by dividing into 2 groups: i.e. one group of avijjā- taṇhā-upādāna which is the same as kilesavaṭṭa and one group of saṅkhāra-kamma which is the same as kammavaṭṭa.

Say, if the causes are the causes that occurred in the 1st past life then the meditator firstly discern the bhavaṅga mind clearness (= manodvāra) of the 1st past life and then he must discern to realize by vipassanā insight the arising and perishing = anicca of the causes which occurred in between those bhavaṅga mind clear element. Understand that the method is similar for the successive past lives and successive future lives. As shown in the paṭiccasamuppāda stage, avijjā- taṇhā-upādāna mostly occur as the following manodvāra vīthi.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	20	34/	12

Pīti may or may not accompanied, and tadārammaṇa may or may not arise. If tadārammaṇa arise, ahetukatadārammaṇa or sahetukatadārammaṇa can arise accordingly. The avijjā- taṇhā-upādāna for puthujjana are mostly lobha-dīṭṭhi group javana. Having discerned by vipassanā insight the arising and perishing anicca nature of the nāma dhammas in these vīthi until khaṇapaccuppanna = realizing the arising and perishing of every mind moment, meditate on their three characteristics alternately. Furthermore, the saṅkhāra-kamma group mostly occur as the following vīthi process.

manodvārāvajjana (1)	javana (7)	sahetukatadārammaṇa (2)/	ahetukatadārammaṇa (2)
12	34	34/	12

In this manodvārā-vīthi, if it is somanassasahagata nāṇasampayutta mahā kusala then both pīti and nāṇa are accompanied; there are 34 nāma dhamma. If it is upekkhāsahagata nāṇasampayutta then only nāṇa is accompanied, without pīti, there are 33 nāma dhammas. Tadārammaṇa may or may not arise. Sahetukatadārammaṇa or ahetukatadārammaṇa may arise accordingly. Having discerned the arising and perishing of these saṅkhāra-kamma nāma dhamma in every mind moment until khaṇapaccuppanna, meditate vipassanā on their three characteristics alternately.

SAṆKHĀRA AND KAMMA-BHAVA

Kammasatti force is not the object of vipassanā meditation. In vipassanā meditation on the 3 characteristics it is mainly to meditate on that of the kusala saṅkhāra group. Therefore the meditator should know about the saṅkhāra and kammabhava which are the object of vipassanā. Dāna-kusala will be shown as an example:

1. The pubba-cetanā which arise before doing the kusala wholesome deed = before donating is saṅkhāra.

The muñca-cetanā which arise at the time of doing the kusala wholesome deed = while donating is kammabhava.

2. Among the 7 javana that arose while doing the kamma, the cetanā that accompanies with the 1st till 6th javana is saṅkhāra. The 7th javana's cetanā is kammabhava .

3. In the javana mind moments that occur while doing the kamma, the cetanā is kamma bhava, the accompanied sampayuttadhamma group is saṅkhāra.

In accordance with the above definition, if one can meditate vipassanā on all nāma dhamma in every mind moment of the above manodvārika kusalajavana vīthi mind process which had arisen or

will arise, until attaining khaṇapaccuppanna, then it can be said that both saṅkhāra and kammabhava are already being meditated upon.

MEDITATE VIPASSANĀ ON ALL

Meditate vipassanā as above after forming 5 khandha in every mind moment that exist in vīthi such as cakkhuvāra vīthi which are paṭisandhi 5 khandha, bhavaṅga 5 khandha, cuti 5 khandha, manodvārāvajjana 5 khandha, cakkhuvīññāna 5 khandha. Meditate on both internal and external. In meditating like that:

1. The meditator can meditate on it after having linked the causal relationships between past and present.
2. The meditator can meditate on it after having linked the causal relationships between past lives.
3. The meditator can meditate on it after having linked the causal relationships between present and future.
4. The meditator can meditate on it after having linked the causal relationships between future lives.

PAṬICCASAMUPPĀDA FIRST METHOD

Nāyaṃ, bhikkhave, kāyo tumhākaṃ napaññesāṃ, purāṇamidaṃ, bhikkhave, kammaṃ abhisankhataṃ abhisāñcetaṃ vedaniyaṃ dāṭṭhabbaṃ.

tatra kho, bhikkhave, sutavā ariyasāvako paṭiccasamuppādaññeva sādhuṃ yoniso manasi karoti itīmaṃ sati idaṃ hoti, imassuppādā idaṃ uppajjati; imasmiṃ asati idaṃ na hoti, imassa nirodhā idaṃ nirujjhati, yadidaṃ avijjāpaccayā saṅkhārā; saṅkhārapaccayā viññānaṃ...pe... evametassa kevalassa dukkhakkhandhassa samudayo hoti. avijjāya tveva asesavirāganirodhā saṅkhāranirodho; saṅkhāranirodhā viññānanirodho...pe... evametassa kevalassa dukkhakkhandhassa nirodho hotī.

(samuyuttanikāya.I.294-295, natumhasutta.)

Monks, these rūpakāya, nāmakāya = all rūpa, all nāma are not yours (it means it is not your atta = because there is no atta) and not the belonging of others (= it is not the atta of others). These rūpakāya and nāmakāya are the states caused by past old kamma. It is formed by kusalakamma and akusalakamma, kusalacetanā and akusalacetanā are the fundamental cause. It is the basis (vatthu) of vedanā, feeling.

Monks, in this case the ariyasāvaka who is knowledgeable in āgamasuta = learning knowledge and adhigamasuta = practical knowledge or my disciple who is ariya meditates well on the causal relationship, paṭiccasamuppāda:

“If this cause exist, this effect arise. Because of the arising of this cause, this effect arise. If this cause does not exist, this effect does not arise. Because of the cessation of this cause, this effect cease”. That causal relationships paṭiccasamuppāda is like this:

“Because of the arising of avijjā, saṅkhāra arise; Because of the arising of saṅkhāra, (vipāka) viññāna arise” etc. “In this way the heap of only suffering, lack of happiness occur”

“Because of the total cessation of avijjā (due to arahattamagga), saṅkhāra cease; Because of the cessation of saṅkhāra, (vipāka) viññāna cease” etc. “In this way, it is the cessation of the heap of only suffering, lack of happiness.”

In accordance with such teachings the meditator can and should meditate also by the paṭiccasamuppāda 1st method on just samudaya only then on just vāya only and then on both samudaya and vāya.

SAMUDAYA-DHAMMĀNUPASSĪ

After having discerned the causal relationships as mentioned in the paṭiccasamuppāda 1st method, meditate on just the arising only, such as follows:

1. Because of the arising of avijjā, saṅkhāra arise;
2. Because of the arising of saṅkhāra, paṭisandhiviññāna arise;
Because of the arising of saṅkhāra, bhavaṅgaviññāna arise;
Because of the arising of saṅkhāra, cutiviññāna arise;

Because of the arising of saṅkhāra, cakkhaviññāṇa arise, etc.

Meditate on both internal and external. Liking the causal relationships between 3 lives meditate from the successive past lives till the present life from the present life till the last future life. It is not difficult anymore for the meditator who is already skillful in discerning the causal relationships of paṭiccasamuppāda 1st method.

VAYA-DHAMMĀNUPASSĪ

The meditator whose insight is clear on causal relationships such as 'because of the arising of avijjā, saṅkhāra arise etc.' until the last future life must meditate on the following discernment, after having discerned by vipassanā insight the anuppādanirodha state at the time when arahattamagga will be attained in the future such that, due to that arahattamagga, according to the ekatta way, "because of the cessation without arising again of all kilesa such as avijjā, all effects such as saṅkhāra ceased without arising again".

1. Because of the cessation of avijjā, saṅkhāra cease.
2. Because of the cessation of saṅkhāra, paṭisandhiviññāṇa cease.
Because of the cessation of saṅkhāra, bhavaṅgaviññāṇa cease.
Because of the cessation of saṅkhāra, cutiviññāṇa cease.
Because of the cessation of saṅkhāra, cakkhaviññāṇa cease.

Meditate like that on just cessation only. Meditate on the three periods, internally and externally.

SAMUDAYA-VAYA-DHAMMĀNUPASSĪ

After having discerned by vipassanā insight both the arising and cessation = such as 'Because of the arising of avijjā, saṅkhāra arise, Because of the cessation avijjā, saṅkhāra cease' etc., meditate on the followings:

1. Because of the arising of avijjā, saṅkhāra arise.
Because of the cessation of avijjā, saṅkhāra cease.
avijjā (arising-perishing) - anicca; saṅkhāra (arising-perishing) - anicca.
2. Because of the arising of saṅkhāra, paṭisandhiviññāṇa arise.
Because of the cessation of saṅkhāra, paṭisandhiviññāṇa cease.
saṅkhāra (arising-perishing) - anicca; paṭisandhiviññāṇa (arising-perishing) - anicca.
3. Because of the arising of saṅkhāra, bhavaṅgaviññāṇa arise.
Because of the cessation of saṅkhāra, bhavaṅgaviññāṇa cease.
saṅkhāra (arising-perishing) - anicca; bhavaṅgaviññāṇa (arising-perishing) - anicca.
4. Because of the arising of saṅkhāra, cakkhaviññāṇa arise.
Because of the cessation of saṅkhāra cakkhaviññāṇa cease.
saṅkhāra (arising-perishing) - anicca; cakkhaviññāṇa (arising-perishing) - anicca.

To this extent, the meditator who is already proficient in discerning the causal relationships by the paṭiccasamuppāda first method will be able to meditate based on the above examples. Meditate until bhava, namely kammabhava and upapattibhava. As shown in the paṭiccasamuppāda first method, in any of the (paṭiccasamuppāda) factors where all 6 lines is to be meditated upon then meditate on all 6 lines there. Meditate on the three periods of past, future, present internally and externally. Meditate, having linked three lives each time. Meditate on their 3 characteristics from the successive past lives till the last future life throughout for at least one times.

- the benefits attainable (Dhammābhaṅga, new edition page 133 to 146)
- the four noble truths becomes clear
- lokiyamaggasacca = five lokiyamagga
- the paṭiccasamuppāda becomes clear
- the four ways become clear
- five lakkhaṇa becomes clear

THE PROGRESSION OF UDAYABBAYA VIPASSANĀ MEDITATION

Santativasena hi rūpārūpadhamme udayato, vayato ca manasi karontassa anukkamena bhāvanāya balappattakāle ñāṇassa tikkhavisadabhāvappattiyā khaṇato udayabbayā

upatthahantī. ayañhi paṭhamam paccayato udayabbayam manasi karonto avijjādike paccayadhamme vissajjetvā udayabbayavante khandhe gahetvā tesam paccayato udayabbayadassanamukhena khaṇatopi udayabbayam manasi karoti.
tassa yadā nānam tikkaṃ visadam hutvā pavattati, tadā rūpārūpadhammā khaṇe khaṇe uppajantā, bhijjantā ca hutvā upatthahanti. (mahāṭikā.II.422)

The rūpa and nāma that exist in one life from paṭisandhi to cuti is called addhīna- paccuppanna-dhamma. The nāma that exist in a vīthi mind process is called santati- paccuppanna-dhamma. A single rūpa process occurring in four or five or six stages caused by tejodhātu-utu existing in a rūpakalāpa is called 'one rūpa process produced by one utu'; and when the oja existing in rūpakalāpa gets the support of āhāraja-ojā, it causes a single rūpa process occurring in four or five or six stages then this process is called 'rūpa process produced by one āhāra'. The single catu-samutthānika rūpa process of one utu and one āhāra is santati paccuppanna-dhamma. Nāma occurring in one mind moment which has three moments arising-duration-perishing (uppāda-ṭhiti-bhaṅga) and rūpa occurring during the three minor moment of arising-duration-perishing (u-t-b) are the nāma rūpa called khaṇa- paccuppanna.

Firstly, the meditator must meditate on the arising and the perishing of nāma and of rūpa as santati-paccuppanna by vipassanā insight. Then if meditate like that progressively and when the vipassanā bhāvanā insight becomes powerful being sharper and clearer then the successive uninterrupted arising and perishing of saṅkhāradhamma becomes clear to the insight of the meditator until attaining khaṇa-paccuppanna.

It is true that the meditator firstly meditate on paccayato udayabbaya-dassana = the arising and perishing by means of cause such as because of the arising of avijjā, rūpa arise; because of the cessation of avijjā, rūpa cease. Then after having put aside the cause such as avijjā (= putting aside the discernment of 'because of the arising of cause such as avijjā, effect such as rūpa arise'), he discern by vipassanā insight, the cause khandhā and effect khandhā which have the nature of arising and perishing; that is, firstly by paccayato udayabbayadassana = discerning by vipassanā insight that 'because of the arising of cause, the effect arise', because of the cessation of cause, the effect cease', the meditator then meditate on the momentary arising and perishing = udayabbaya of these khandha.

(It means the meditation such as:

Because of the arising of avijjā, rūpa arise.

Because of the cessation of avijjā, rūpa cease.

avijjā - arising-perishing - anicca

rūpa - arising-perishing - anicca etc.)

If meditate like that for many times, the insight of the meditator becomes sharp and clear. Then the nāma rūpa being arising and perishing in every moment becomes clear to the insight of the meditator. If it becomes clear like that the 'tender' taruṇa-vipassanā insight called udayabbayānupassanā is attained. Such meditator is called āradhā-vipassaka person (mahāṭikā, subcommentary)

UPAKKILESA

While meditating vipassanā thoroughly until attaining taruṇa-vipassanā by means of these two vipassanā method:

1. paccayato udayabbaya-dassana = meditating on arising and perishing by means of cause,
2. khaṇato udayabbaya-dassana = meditating on arising and perishing by means of moment,

and also after having meditated like that while meditating vipassanā again on the five upādānakkhandha of the past, future, present, internal, external etc. it is natural that ten kinds of defilement of vipassanā = vipassanupakkilesa occur.

Vipassanupakkilesā hi paṭivedhappattassa ariyasāvakaṃ ceva vippaṭipannakassa ca nikkhattakammaṭṭhānassa kusītapuggalassa nuppajjanti, sammāpaṭipannakassa pana yuttapayuttassa āradhāvīpassakassa kulaputtassa uppajjantiyeva. (Vism.II.269, §732)

Take note that these ten types of defilements of vipassanā upakkilesa do not occur in the

following four types of person.

1. in ariya sāvaka who have already attained ariya-magga and phala and in meditators who have attained the powerful balava vipassanā such as nibbidānupassanā etc.. (mahāṭīkā, subcommentary)
2. in persons who are practising wrongly such as loss of morality (sīla), broken concentration (samādhi), wrong practice of wisdom (paññā)
3. in those who, although are practising vipassanā, they are dejected and shrink from the vipassanā meditation putting aside their vipassanā meditation.
4. in those who do not practise vipassanā meditation although their morality sīla are fulfilled as they are lazy.

Also, take note that they will surely arise in good meditators, the sammāpatipannaka persons who have the right practice, whose sīla, samādhi, paññā practices are not wrong and are called āraḍdhavipassaka who practise the paññābhāvanā continuously with great effort.

1. obhāsa = the light (the basis of upakkilesa states) (Myanmar Book, New edition, page 150)

- why is it explained again
- turning to the right path

2. nāṇaṃ = vipassanānāṇa

3. pīti = vipassanāpīti

4. passaddhi = vipassanāpassaddhi

5. sukha = vipassanāsukha

6. adhimokkha = saddhā

7. paggaha = vīriya

8. upaṭṭhāna = sati

9. upekkhā = vipassanupekkhā + āvajjanupekkhā

Among these upakkilesa, those from the second which is nāṇa till the 9th which is upekkhā are not upakkilesa states. They are the basis of upakkilesa states. These eight states which are nāṇa, pīti, passaddhi, sukha, adhimokkha, paggaha, upaṭṭhāna, upekkhā are the cetasika saṅkhāradhammā that arise accompanying with the vipassanā insight while meditating vipassanā. They are part of the 34 citta and cetasika nāmadhammā which arise accompanying with vipassanā insight in one mind moment. For puthujjana and sekkha persons, as these states are only vipassanā kusalajavana cittuppāda, they are not upakkilesa. However, having taken these states as object, if one holds on to the view that “these states are mine, these states are me, these states are my atta (soul)” - “etaṃ mama, esohamasmī, eso me attā” (my nāṇa, my pīti...), then taṇhā, māna, diṭṭhi arise. These taṇhā, māna, diṭṭhi are the upakkilesadhammā.

If one holds on to the view that any of these nāṇa, pīti etc. are magga-nāṇa, phala-nāṇa then one has strayed from the path of vipassanā because he is sitting in delight of one of these states which are not real magga phala and thinking that they are real magga-phala, giving up his mūla-kammaṭṭhāna which is vipassanā meditation.

THE METHOD TO OVERCOME THEM

These nāṇa, pīti etc. which accompany with vipassanājavana that takes the anicca, dukkha, anatta of saṅkhāradhammā as object; and also some states such as āvajjanupekkhā which accompany with the manodvārāvajjana that exist just before vipassanā javana citta arise as in the following manodvārikajavana vīthi mind process:

manodvārāvajjana(1)	javana(7)	sahetuka tadārammaṇa/ahetuka tadārammaṇa (2)
12	34	34 / 12

Tadārammaṇa may or may not arise. After having broken down by insight each compactness (nāma-ghana) of these vipassanā manodvārikajavana vīthi mind processes and then after having discerned by vipassanā insight, the arising and perishing in every mind moment, meditate vipassanā

on their three characteristics alternately.

10. NIKANTI = VIPASSANĀ-NIKANTI

Nikanti is vipassanānikanti = the subtle attachment to vipassanā.

As nikanti is the state accompanied with lobha-mūla somanassavedanā, it may be of lobha- diṭṭhi group or lobha-māna group. As māna is the cetasika which is sometimes (= kadāci) accompanying, it is possible that māna is not included. As somanassa-vedanā is accompanying, pīti is included.

manodvāravajjana(1x)	javana (7x)	sahetuka tadārammaṇa/ahetuka tadārammaṇa(2x)
12	20/19	34-33 / 12

Tadārammaṇa may or may not arise. If it arises then it can mahāvīpāka somanassa tadārammaṇa or ahetuka somanassa santīraṇatadārammaṇa accordingly. Breaking down each compactness (nāmaghana) of the manodvārikajavana vīthi mind process where the subtle nikanti is included, meditate vipassanā on the three characteristics alternately of the discerned nikanti together with the nāmadhammas. This nikanti not only is an upakkilesa but also is the basis of upakkilesa whereby after having taken this nikanti as object when one grasped it as 'mine, I, my atta/soul' then more upakkilesa such as taṇhā, māna, diṭṭhi can arise. Therefore nikanti is both an upakkilesa and a basis of upakkilesa (From Vism.II.269 §732 and Vism, mahāṭīkā.II.427, 434)

PAṬIPADĀÑĀNADASSANAVISUDDHI STAGE = HIGHER VIPASSANĀ INSIGHT

Having discerned by clear insight the arising and perishing away of ultimate reality until khaṇa-paccuppanna of the states from obhāsa till nikanti; and of the rūpa and nāma in rūpa sattaka and arūpasattaka methods; and of the rūpa and nāma discerned according to āyatana dvāra shown previously, meditate on their three characteristics alternately thoroughly by one of the following methods which one prefers:

1. rūpa and nāma method
2. five khandha method
3. twelve ayatana method
4. eighteen dhātu method.

Meditate on the 3 periods of past, future, present in internal and external. It is necessary to meditate again and again for many times. Try to realize clearly the khaṇa-paccuppanna of saṅkhāradhamma. Try to have the insight on the three characteristics clearer and clearer, repeatedly for many times.

FOUR ANUPASSANĀ = PART OF FOUR SATIPATṬHĀNA

1. After having meditate vipassanā mainly on rūpa only and then further meditate vipassanā on nāma also is practising kāyānupassanā satipaṭṭhāna.

2. Another point is that in meditating vipassanā on nāma,

the meditator who is going to practise the three satipaṭṭhāna such as vedanānupassanā must discern together the object rūpa and basis vatthu rūpa of the nāmadhamma where vedanā is predominant in accordance with the discipline mentioned in the earlier nāma kammaṭṭhāna stage that (saṅkhittena vā vitthārena vā pariggahite rūpakammaṭṭhāne) the meditator must have already discerned the rūpa kammaṭṭhāna by the brief or detailed methods. It is only after having discerned like that if he meditates vipassanā on the nāmadhamma where vedanā is predominant then he is practising vedanānupassanā satipaṭṭhāna.

The discernment is to meditate on this three:

- (i) vatthu
- (ii) object
- (iii) vedanā (= all the nāma where vedanā is predominant) of every vīthi citta mind moment discerned according to āyatanadvāra and of every bhavaṅga citta mind moment as -
 - (i) vatthu - arising and perishing away - anicca
 - (ii) object - arising and perishing away - anicca
 - (iii) vedanā - arising and perishing away - anicca

In this discernment, meditate as anicca after having discerned the arising and perishing of;

- (i) just basis, vatthu rūpa only, then
- (ii) just object, rūpa only, then
- (iii) just vedanā (i.e. nāmadhamma where vedanā is predominant only)

in every mind moment, throughout from pañcadvārāvajjana till manodvāra vīthi tadārammaṇa as shown in the nāma kammaṭṭhāna table. Meditate similarly for dukkha and anatta characteristics. Meditate on the three periods, in internal and external. Meditate as much as the insight can.

3. Also among the three methods of discerning nāma, if one meditates vipassanā after having discerned nāmadhamma where consciousness = viññāṇa is predominant then one is practising cittānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) consciousness, viññāṇa (= it is to meditate vipassanā, having discerned all nāma dhamma in which consciousness is predominant)

4. Also, if meditate vipassanā after having discerned the nāmadhammas where phassa (cetanā) is predominant then one is practising dhammānupassanā satipaṭṭhāna. In the discernment:

- (i) basis vatthu
- (ii) object
- (iii) phassa (all nāmadhamma in which phassa is predominant)

In another way, in the vipassanā meditation by means of the rūpa and nāma method, after meditated vipassanā on rūpa, when meditate vipassanā on nāmadhamma, if meditate vipassanā having discerned the nāmadhamma beginning with vedanā then it is included as vedanānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with consciousness then it is included as cittānupassanā satipaṭṭhāna; if meditate vipassanā having discerned the nāmadhamma beginning with phassa then it is included as dhammānupassanā satipaṭṭhāna.

Furthermore if meditate vipassanā by means of the following method:

1. having grouped the nāmarūpa into five groups, by five khandha method.
2. by 12 āyatana method, having grouped the nāma rūpa into 12 groups.
3. by 18 dhātu method, having grouped the nāma rūpa into 18 groups.
4. by paṭiccasamuppāda method, having grouped the nāma rūpa into 12 factors.
5. by 5 nīvaraṇa method
6. by 7 bojjhaṅga method
7. by saccādesanā method, having grouped two groups as dukkha saccā and samudaya saccā, then it is practising dhammānupassanā satipaṭṭhāna.

MEDITATION ON BODILY POSTURES AND COMPREHAENDING BODILY ACTIVITIES (IRIYĀPATHA AND SAMPAJAÑÑA)

The discernment of the five khandha = nāma-rūpa that occur while in bodily postures (iriyāpatha) such as walking, standing, sitting, lying down and while in bodily activities such as going forward, returning, bending, stretching etc., is already shown in the earlier nāma kammaṭṭhāna stage. Having discerned these five khandha/nāma rūpa again meditate vipassanā on them by the following method.

1. by nāma and rūpa method, having grouped into 2 groups or
2. by 5 khandha method, having grouped into 5 groups or
3. by 12 āyatana method, having grouped into 12 groups or
4. by 18 dhātu method, having grouped into 18 groups or
5. by paṭiccasamuppāda method, having grouped into 12 factors.

If the meditator wants to meditate vipassanā by nāma rūpa method, he meditates vipassanā on the three characteristics of;

1. just rūpa only, then
2. just nāma only, then
3. rūpa and nāma paired together.

Meditate on the three periods, in internal and external. If able to discern the arising and perishing away of five khandha = nāma rūpa that occur while in bodily postures and bodily activities such as walking till attaining khaṇa-paccuppanna of the 3 periods of past, future, present in internal and external and if able to meditate vipassanā on their three characteristics, then further meditate vipassanā by paṭiccasamuppāda method.

After having meditated thoroughly on the following

1. on "Because of the arising of cause, effect arise" then
2. on "Because of the cessation of cause, effect cease" then
3. on "Because of the arising of cause, effect arise; Because of the cessation of cause, effect cease"; after having discerned the arising and perishing of both of these cause and effect meditate vipassanā on the three characteristics alternately of each of them. Meditate on the 3 periods, in internal and external.

Then sometime meditate on the asubha nature of these nāma rūpa saṅkhārādhamma. After meditated on the three characteristics thoroughly, the meditator can meditate mainly on one of the characteristics which he prefers. Among the various methods such as nāma-rūpa method, 5 khandha method etc. meditate mainly by the method which one prefers for many times, again and again.

UDAYABBAYAÑĀNA STAGE IS FINISHED

BHAṄGAÑĀṆA STAGE

TOWARDS BHAṄGAÑĀṆA

As the meditator meditate vipassanā on the saṅkhāradhamma in the four bodily postures thoroughly like that and as the preceding bhāvanā insight and subsequent bhāvanā insight is continuous, the vipassanā insight becomes very strong, powerful, sharp and clear. If the vipassanā insight becomes sharp and clear like that and if without giving attention on the arising of saṅkhāradhamma anymore but gives attention on their perishing away only, then -

Ñāne tikkhe vahante saṅkhāresu lahuṃ upatṭhahantesu uppādaṃ vā ṭhitiṃ vā pavattaṃ vā nimittaṃ vā na sampāpuṇāti khaya-vaya-bheda-nirodheyeva sati santitṭhati. (Vism xxi, §741)

Na sampāpuṇāti aggahaṇato. (Mahāṭīka)

- his vipassanā insight does not reach (ie. is not extended) to the following any more;

- (i) uppāda = arising phase of saṅkhāradhamma
- (ii) ṭhiti = static (duration) phase of saṅkhāradhamma
- (iii) nimitta = saṅkhāra nimitta such as rūpa kalāpa
- (iv) pavatta = upādinnakapavatta = the occurrence of 'because of the arising of the cause, effect arise', because he does not give attention to them.

The mindfulness (sati) accompanied with the subsequent vipassanā insight, being supported by the powerful upanissaya-pccaya-satti force of the preceding vipassanā insight is well established on the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma (It means the insight nāṇa lead by sati). At that time:

- (i) Aniccaṃ khayatṭhena = having discerned by insight and having taken as object the exhaustion, perishing away, breaking up, cessation of saṅkhāradhamma, meditate as 'anicca, anicca ...'
- (ii) dukkhaṃ bhayatṭhena = having discerned by insight and having taken as object the fearfulness in the constant perishing away of saṅkhāradhamma, meditate as 'dukkha, dukkha...'
- (iii) anattā asāraṇatṭhena = having discerned by insight and having taken as object the non-existence of a permanent essence, attā in the saṅkhāradhamma, meditate as 'anatta, anatta...'
- (iv) sometimes, meditate on the nature of asubha also.

CAUTION

Having taken as object only the perishing away of saṅkhāradhamma, in meditating vipassanā on the three characteristics like that, the occurrence of the perishing away may be quick but the meditation on anicca characteristic (also dukkha and anatta characteristics) must be moderately slow. Although the meditator is seeing the perishing away of many vīthi, or many mind moments (cittakkhaṇa) or many moments of rūpadhamma, it is not to catch every perishing away of every mind moment and every rūpa moment to meditate as 'anicca...'. Having taken as object the perishing away of many mind moments and of many rūpa moment, meditate on the characteristics such as anicca, anicca ...' moderately slow. Note that the method is the same on dukkha and anatta. Meditate on the three periods, in internal and external again and again, for many times by methods such as nāma rūpa method, 5 khandha method etc.

RŪPA-KALĀPA DISAPPEARED

nimittanti saṅkhāranimittaṃ. yaṃ saṅkhārānaṃ samūhādighanavasena, sakiccapari-cchedatāya ca saviggahānaṃ viya upatṭhānaṃ, taṃ saṅkhāranimittaṃ. (Mahāṭīka)

Breaking down the compactness of rūpa (rūpa-ghana) and compactness of nāma (nāma-ghana) beginning from nāma-rūpa-pariccheda-nāṇa of ditṭhi visuddhi stage, the meditator has now reached the bhaṅga nāṇa state. At the stages before attaining bhaṅga nāṇa, each:

- (i) uppāda - the arising phase (uppāda) of saṅkhāra dhamma ie. of cause nāma rūpa saṅkhāra and of effect nāma rūpa saṅkhāra is still being seen.
- (ii) ṭhiti - the static/duration moment (ṭhiti) of saṅkhāra = jarā(aging) is still being seen.
- (iii) pavatta - the arising of a state of existence (bhava) which is the arising of effects because of

the arising of causes, being upādinna-pavatta (bhavapavatti) is still being seen.

(iv) nimitta - although meditating so that the insight attain ultimate reality paramattha having broken down rūpa compactness and nāma compactness by insight, sometimes there are still some rūpa-kalāpa, nāma-kalāpa which have not been discerned and cannot be discerned. It is because of the great amount of rūpa-kalāpa and nāma-kalāpa and because of their very quick arising. As the rūpa compactness and nāma compactness such as aggregation compactness (samūhaghana) function compactness (kicca ghana) etc. of the undiscerned and the unable to be discerned rūpa-kalāpa, nāma-kalāpa are not broken down, they are still being seen as rūpa-kalāpa, nāma-kalāpa = as the smallest mass. It is seeing the nimitta. They are the sign nimitta where saṅkhāra occur.

However at the time the meditator reaches this bhaṅga nāṇa stage, when the saṅkhāradhamma appear to his insight very quickly as the vipassanā insight is very sharp and clear then:

- (i) uppāda- the insight cannot catch the arising phase (uppāda) of saṅkhāradhamma.
- (ii) thiti - the insight cannot catch the static (duration) phase = jarā (aging) of saṅkhāradhamma.
- (iii) pavatta - the insight is not able to catch the bhava-pavatti = the arising of a state of existence = the arising of the effect vipāka 5 khandha such as viññāna, nāma rūpa, sa āyatana, phassa, vedanā etc. because of the arising of the causes such as avijjā-taṇhā-upādāna-saṅkhāra-kamma. The reason is: The insight can no longer be on the arising phase and static duration phase of cause saṅkhāradhamma and effect saṅkhāradhamma but is well established only on the perishing away phase called khaṇika-nirodha, the incessant successive perishing away of these cause and effect saṅkhāradhamma. As the vipassanā insight can no longer be on the arising uppāda of causes and the arising uppāda of effects, the vipassanā insight can no longer also be on the upādinna-pavatti = paccayato udayadassana = "because of the arising of cause, effect arise".

(iv) nimitta - As the meditator's vipassanā become very sharp, in this bhaṅga nāṇa stage, rūpa compactness which are samūha ghana, kicca ghana not broken down yet are no longer seen. The reason is - As the small particles rūpa kalāpa which are the smallest mass that seems to have a form called saviggaha and the nāma kalāpa are the sign by which they can be known as saṅkhāra, they are called saṅkhāra nimitta. The vipassanā insight no longer discern these saṅkhāra nimitta; because the bhaṅgānupassanā insight is seeing just rūpa only and just nāma only, attaining khaṇika nirodha, the exhaustion - perishing away - cessation. Although the compactness mass rūpakalāpa nāmakalāpa are not seen by the vipassanā insight in this bhaṅga nāṇa stage the meditator is seeing the rūpa ultimate reality paramattha and nāma ultimate reality paramattha very clearly and very apparently, unlike previous stage's insight. It attains to just the ultimate reality totally.

At that time the meditator who attains this stage, seeing the very quick perishing away, meditates vipassanā thoroughly on the three characteristics alternately of:

- (i) just rūpa only, then
- (ii) just nāma only, then
- (iii) rūpa and nāma paired together,

in 3 period, internally and externally. Similarly meditate vipassanā thoroughly on the three characteristics alternately by the 5 khandha method, separating the 5 upādānakkhandha into individual khandha that exist in 11 ways such as past, future, present, internal, external etc.

[NOTE: Take note that it does not mean that saṅkhāradhamma are arising very quickly only at this bhaṅga nāṇa stage. Saṅkhāradhamma has the nature that, within a blink of eyes or a strike of the lightning or snap to the fingers, they can arise and perish away for many 10 millions of times. It means that before the vipassanā insight is sharp, the true primary nature of these saṅkhāradhamma is not seen yet; but only now when one reaches the bhaṅga nāṇa stage as the vipassanā insight becomes sharp, the very quick perishing away of saṅkhāradhamma is seen by vipassanā insight. Another point is that as the meditator does not give attention to the uppāda (arising phase) - thiti (static duration phase) - pavatta - nimitta of these saṅkhāradhamma, the insight is not able to catch them. Take note that this implies that one can still catch these if he gives attention to them]

VIPASSANĀ MEDITATION ALSO ON THE INSIGHT WHICH IS MEDITATING VIPASSANĀ = PAṬI-VIPASSANĀ

Ñātañca nāṇañca ubhopi vipassati. (Vism.II.278)

When the meditator is seeing just the perishing away of saṅkhāradhamma by vipassanā insight like that he must meditate vipassanā on the saṅkhāradhamma called nāta which are the rūpadhamma, nāmadhamma, causes, effects that exist in the 3 periods, internally and externally and the vipassanā insight called nāṇa which is meditating vipassanā on these nāta; he must meditate vipassanā on these two states called nāta and nāṇa. The insight called nāṇa which is meditating vipassanā, is also a manodvārika javana vīthi mind process. Tadārammaṇa may or may not arise. However as this stage is close to the powerful balava vipassanā insight like nibbidāñāṇa, tadārammaṇa mostly does not arise.

manodvārāvajjana	javana (7)	sahetukatadārammaṇa (2)/ahetukatadārammaṇa (2)
12	34/33	34/33 / 11/12

The meditator meditates vipassanā on the three characteristics alternately of the meditating vipassanā insight also, which is the above manodvārika javana vīthi mind process.

SOME EXAMPLES OF THE DISCERNMENT

1. Meditate on rūpa, rūpa perish away - anicca.

The meditating insight also perish away - anicca.

2. Meditate on nāma, nāma perish away - anicca.

The meditating insight also perish away - anicca.

(Meditate in the same way for dukkha and anatta.)

In this manner, meditate vipassanā on the three characteristics alternately;

1. sometimes in internal
2. sometimes in external, and in these (two);
3. sometimes rūpa
4. sometimes nāma
5. sometimes cause
6. sometimes effect.

Meditate vipassanā in the same way on the pasts and futures. Similarly, meditate vipassanā by 5 khandha method also on the upādānakkhandhā, having formed the 5 khandha into 5 groups that exist in 11 ways. In this stage the discernment of the 5 khandha mentioned in anattalakkhaṇa sutta is very precious for the meditator; it is the discernment which makes the vipassanā insight mature.

In the bhaṅga nāṇa stage of meditating vipassanā on causes and effects, although the upādinnakapavatta states which are 'because of the arising of cause, effect arise' are not seen after having not paid attention to them, as the vipassanā insight has already meditated and realized this upādinnakapavatta states well and rightly in paccaya-pariggahañāṇa, sammasanañāṇa and udyabbayañāṇa stages, if the causes such as avijjā and the effects such as saṅkhāra is taken as object by the vipassanā insight in this bhaṅgañāṇa stage then they will be easily realized and seen. The perishing away of these causes and effects will be seen by the vipassanā insight.

THE POWER OF SEEING PERISHING AWAY

It is not that the meditator who has just reached and is beginning to practise this bhaṅgānupassanāñāṇa stage is always seeing just the perishing away of saṅkhāradhamma as soon as he sits to meditate when his insight is not matured yet. At the beginning, before attaining bhaṅgañāṇa, both arising and perishing away will still be seen to some extent. When the insight becomes sharp meditating vipassanā, the arising phase of saṅkhāradhamma is not longer seen but just the perishing phase only is being seen then. When the bhaṅgañāṇa insight reaches its peak then just the perishing away only of saṅkhāradhamma is always seen (mahāṭīkā-II-441)

Tato pana pubbabhāge anekākāravokārā anupassanā icchitabbāva. (Mahāṭīkā.II.441)

For the maturity of bhaṅgañāṇa, in the previous stage before attaining the peak of bhaṅga-ñāṇa, it is necessary to meditate vipassanā by various methods.

CAN MEDITATE MAINLY ON ANY PREFERRED STATES

In this bhaṅgañāṇa stage of meditating vipassanā on the perishing away of saṅkhāradhamma, if meditating vipassanā on rūpa is better then one can meditate mainly on rūpa. If meditating vipassanā on nāma is better then one can meditate mainly on nāma. It is to meditate like that only after having meditated vipassanā in the discernment (above) completely for many times, say for nāma, if the perishing away (insight) is very powerful and the discernments (above) are completed, the meditator can meditate vipassanā mainly on kusalajavana vīthi wholesome group nāmadhamma only if he wants to. In this case, meditate mainly on the manodvārika kusalajavanavīthi nāmadhamma; and if the meditator is a Samatha-yānika person then meditate mainly on the jhānasamāpattivīthi. As for the three characteristics, if the meditator has meditated on all three characteristics thoroughly then he can meditate mainly on one of the characteristics which is preferred, which is better in being meditated upon. The meditator can meditate on the discernments vatthu + object + vedanā, vatthu + object + viññāna, vatthu + object + phassa with the perishing away of the meditating insight together.

The discernment is:

(i) Meditate on vatthu, vatthu perish away - anicca.

The meditating insight also perish away - anicca.

(ii) Meditate on object, object perish away - anicca.

The meditating insight also perish away - anicca.

(iii) Meditate on vedanā, vedanā perish away - anicca.

The meditating insight also perish away - anicca.

Further meditate on the discernments vatthu + object + viññāna, vatthu + object + phassa similarly. Meditate on all six dvāra both internally and externally, in the three periods.

In the discernment of iriyāpatha and sampajañña, meditate vipassanā by taking the perishing away of the saṅkhāradhamma that exist at the time of being in the bodily posture and bodily activities, as object.

Meditate vipassanā on the characteristics by taking the perishing away of the paṭiccasamuppāda factors as object. In the case meditate vipassanā having taken as object the perishing away only, without taking the causal relationships such as “avijjā produce saṅkhāra” as object any more. Meditate on the 3 periods, internally and externally. Sometimes meditate vipassanā on the meditating insight also; It is paṭivipassanā.

Beginning from this stage until the attainment of ariyamagga the meditator must meditate vipassanā just on the perishing away only of nāma rūpa, causes, effects, saṅkhāradhamma in the 3 periods both internally and externally; and sometimes on the perishing away of the meditating vipassanā insight.

In meditating like that, in the list of nāmadhamma, jhāna nāmadhamma is included, especially the 4 ānāpāna jhānas. If able to meditate vipassanā on these 4 jhānas thoroughly until bhaṅgañāṇa then the four ānāpāna catukka practice are included. However for those whose insight is not matured yet, these 4 catukka will be shown in brief.

ĀNĀPĀNA - FIRST CATUKKA

ĀNĀPĀNA - SECOND CATUKKA

ĀNĀPĀNA - THIRD CATUKKA; ONE POINT TO BE CAUTIONED

ĀNĀPĀNA - FORTH CATUKKA

BENEFICIAL RESULT

* There seems to be a skip in the title!!!

FROM BHAYA-ÑĀṆA TO SANKHĀRUPEKKHĀ-ÑĀṆA

In the meditator whose object is khaṇikanirodha, the perishing away of all past-future-present internal and external tebhūmaka saṅkhāradhamma in the 3 realms.

- and who is meditating with bhaṅgānupassanāñāṇa insight many times, again and again,
- and who is continuously, constantly seeing the perishing away of saṅkhāradhamma by bhaṅgānupassanāñāṇa that has reached the higher stage.
- then, because the dukkha nature in these saṅkhāra or in the nāma-rūpa-khandhas of the 3 realms of being constantly, incessantly oppressed by perishing away is very clear,
- even the rūpa and arūpa state of existence which are considered as calm sukha appear as fearful dukkha. This insight is **bhayatupaṭṭhāna-ñāṇa**.

Then, the vipassanā insight which is seeing the faults thoroughly, ie. the anicca fault, the dukkha fault, the anatta fault, the vipariṇāma fault in being subjected to change of the saṅkhāradhamma in the 3 realms of the 3 periods, internal and external is **ādinavānupassanā-ñāṇa**.

When one comes to see the faults like that thoroughly, then the vipassanā insight which is wearied and disgusted with all saṅkhāradhamma in the three realms at the 3 periods is **nibbidānupassanā-ñāṇa**.

In the mind of the meditator who is wearied and disgusted, without attachment even to any single saṅkhāradhamma among the saṅkhāradhamma group in the 3 realms of the 3 periods, there arise the wish to be free from all saṅkhāradhamma. The vipassanā insight the wish to be free from all saṅkhāradhamma of the past and future is **muñcitukamyatā-ñāṇa**.

With the mind wishing to be free from all these saṅkhāradhamma, then having distinguished and discerned all saṅkhāradhamma again by vipassanā insight, the meditator meditates on these saṅkhāradhamma as anicca, as dukkha, as anatta, as asubha. That meditating vipassanā insight is paṭisaṅkhānupassanāñāṇa. The 40 types of discernment shown in the earlier sammasanañāṇa stage can also be practised again in this stage. (see visuddhimagga for other methods.)

If meditate vipassanā thoroughly on the saṅkhāradhamma existing in the 3 periods, in 3 realms alternately as a whole such as internally and externally alternately, causes and effects alternately, as anicca, dukkha, anatta alternately then the perishing away of these saṅkhāradhamma will appear very clearly and very quickly to the vipassanā insight (the perishing away becomes very rough). On that perishing away, continue meditating vipassanā on the three characteristics alternately.

If able to meditate like that, gradually the vipassanā bhāvanā mind will reach the stage where there is no worry and no wish for the saṅkhāradhamma but is neutrally on it. The vipassanā meditation mind will be established calmly only on the object which is the perishing away of saṅkhāradhamma.

When the meditating mind is calm like that, the pañcadvārāvīthi minds which knows the five object of colour, sound, smell, taste, touch do not arise; on the side of the nāma which is being meditated upon, manodvārikajavana vīthi minds arise and on the side of the vipassanā insight which is meditating, manodvārikajvana vīthi minds arise only.

At that time while meditating vipassanā on the 3 characteristics alternately of rūpa and nāma alternately, internally and externally alternately:

(1) if the vipassanā bhāvanā mind is stable calmly on internal saṅkhāra object while meditating vipassanā on internal saṅkhāradhamma then continue to meditate vipassanā on internal saṅkhāradhamma only, or

(2) if the vipassanābhāvnā mind is stable calmly on external saṅkhāra object while meditating vipassanā on external saṅkhāradhamma then continue to meditate vipassanā on external saṅkhāradhamma only. If change internal and external again and again the vipassanā samādhi may decline.

Here also:

(1) if, while meditating vipassanā on rūpadhamma, the vipassanābhāvanā mind is stable calmly on those rūpasāṅkhāra object (= on the perishing away of those rūpa saṅkhāra as object) then continue to meditate vipassanā on those rūpadhamma only, or

vipassanā method.]

One can attain magga-phala-nāṇa through the practice of anupadadhamma vipassanā method also. If unable to attain then meditate vipassnā by kalāpasammasana vipassanā method again, as mentioned above from sammāsanañāṇa till saṅkhārupekkhāñāṇa. One can be successful according to pāramī.

DISCERN TO SEE SUÑÑATA (THE VOID)

Suññato lokam avekkhassu, mogharāja sadā sato.

attānuditthim ūhacca, evaṃ maccutaro siyā.

evaṃ lokam avekkhantaṃ, maccurājā na passati.

VIPASSANĀ KAMMATTHĀNA IS FINISHED